A DISCOURSE

Concerning the

GIFT of PRAYER:

SHEWING

What it is, wherein it consists, and how far it is attainable by Industry, with divers useful and proper directions to that purpose, both in respect of Matter, Method, Expression.

By *John Wilkins*, D. D.

Whereunto may be added,

ECCLESIASTES:

OR,

A Discourse concerning the GIFT of PREACHING; by the same AUTHOUR.

LONDON, Printed by *T. M.* for SAMUEL GELLIBRAND, at the BALL in *Paul's* Church-yard. 1655.

E 88 a

TO THE READER.

IT may justly seem a wonder, that amongst the vast multitude of Books, where with the world doth abound, there should be so little written of this Subject here insisted upon, being in it self of such great consequence and general concernment.

There is scarce any kind of skill, or ability which may be taught or learnt, but it hath been reduced to an Art, and laid down according to some rules and method, for the more facil and full comprehension of it.

How copious are the Treatises concerning humane Oratory? *and divers have written particularly of the* Gift *of* Preaching, *besides the many* Examples *of it in* Homilies *and* Sermons. *And so likewise for the* models *or* patterns *of* Devotion, *which are very numerous almost in all Languages. But for the* Gift *of* Prayer, *or the rules whereby a man may be directed to an ability of expressing or pouring out his soul in this duty; there is (for ought I can find) but little written of it in any Language, though it be of such general use for all kinds and professions of men, and though the* Gift *be as much better then the* Pattern, *as the* Receipt *is better then the* Medicine.

I am very sensible, that the performance of this duty in a spiritual manner, *is from infusion from above, and does not fall under the Rules of* Art; *but yet there*

there are some special advantages in the performance of it, both for the furnishing of the judgment, *and the exciting of the* affections, *which a man may be supplyed with by study and premeditation; and the enquiry after these is the proper subject of this Discourse.*

Every one will be ready to acknowledg it for an excellent ability, when a man can readily sute his desires unto several emergencies, and upon any occasion pray without book; but may look upon it as being extreme difficult, and not for an ordinary person to attain. That which is here endeavoured is to make it plain and facil.

There are three special hinderances which do indispose men for this service; want of Matter, *and* Order, *and* Words; *for the supply of which, here is proposed a copious field of* Matter, *a regular frame for* Method, *and Scripture*

phraſe for Expreſſion, *which no man need be aſhamed to imitate or borrow.*

The knowledge and conſideration of theſe things, muſt needs be very uſeful for all callings of men, (every one being concerned to perform the Duty, *and conſequently to labour after the* Gift.) *Eſpecially for ſuch whoſe buſineſs it is, after a more peculiar manner* to give themſelves unto Prayer, and the Miniſtry of the Word. *And amongſt theſe, chiefly for ſuch younger, unexperienced men* who have not their ſenſes exercifed *to diſcern what is proper and fitting; and therefore when they are put upon this ſervice, may be apt by their ignorance in this kind to proſtitute the ſolemnity of this duty.*

This Diſcourſe was at firſt intended only for private uſe and direction; it was for the ſubſtance of it drawn up divers years ſince, as it is now repreſented, be-

fore

fore I knew so much as any one Author who had formerly attempted this Subject; Since that, I have met with and perused the profitable Labours of some others in this kind: *M^r. Elnath. Parre, [a] M^r. Clark, [b] Sculletus: *I have likewise consulted such other Treatises as did seem most neerly to border upon it: Not neglecting the Discourses of those who are stiled* Magistri rerum Spiritualium, *concerning the Rules they prescribe for* Mental Prayer.

I have formerly published some other preparations of a like nature, upon another subject by which I am encouraged unto some hope that this likewise may be acceptable.

* Abba father.
[a] Holy Incense.
[b] De Precatione. *Guil. Parisiensis* de Rhetorica divina. *Wesselus* Geoningensis de Oratione. *Alfonsus Rodericus*, Exerc. Perfectionis. Tract. 5. de Oratione.

A DISCOURSE Concerning The GIFT of PRAYER.

CHAP. I.

What this Gift is, why aſcribed to the Spirit; the ingredients required to it.

THE true happineſs of every Chriſtian does properly conſiſt in his ſpiritual *communion* with God.

This *communion* is chiefly exerciſed in thoſe two acts of *Religion* {Hearing the Word, Prayer.

Prayer may be conſidered under a twofold notion, either as a {Duty. Gift.

It is of very great concernment for every man to

to be rightly acquainted with it in both theſe reſpects: How it *muſt* be *performed* as a *Duty*, and how it *may* be *attained* as a *Gift*.

I am at this time to diſcourſe of it only in this latter ſenſe: The *Gift* of Prayer may be thus deſcribed.

It is ſuch a readineſs and faculty proceeding from the Spirit of God, whereby a man is inabled upon all occaſions, in a fitting manner, to expreſs and to enlarge the deſires of his heart in this duty.

Unto the attaining of this Gift in its true latitude and fulneſs, there are three ſorts of Ingredients required:

1. Something to be *infuſed* by the Spirit of God, who muſt ſanctifie and ſpirituallize the judgment and affections, before we can either apprehend, or deſire any thing as we ſhould.

2. Some *natural* endowments and abilities diſpoſing us for this Gift, as Readineſs of Apprehenſion, Copiouſneſs of Fancy, Tenderneſs of Affection, Confidence and volubility of Speech, &c. which are very great advantages to this purpoſe, being naturally much more eminent in ſome then in others.

3. Something to be *acquired* or gotten by our own induſtry. Namely, ſuch a particular and diſtinct apprehenſion both of our ſins and wants, and the mercies beſtowed upon us, that we may be able to expreſs the thoughts and diſpoſitions of our minds concerning them, in ſuch a decent form as may excite both in our ſelves and others ſuitable affections.

The

The first of these is by some stiled the *Spirit* of prayer; the two latter the *Gift* of prayer: the two first of these do not fall under the rules of Art, being not to be taught or learnt; and therefore to these our endeavours cannot of themselves contribute, the one being a special Grace, the other a common gift of the Spirit, grounded upon innate propensity of temper or constitution; and so 'tis the third chiefly that concerns our present inquiry.

Each of these may be separated from one another. There may be true *Grace* in the heart, where there is but a very small measure either of this *natural* or *acquired* ability. And on the other side, a man may have the *Gift* of Prayer, who has not the *Spirit* of Prayer; that is, there may be a great degree of these common gifts, in such as are altogether estranged from the life of grace. Psa. 68. 18
'Tis probable that *Judas* was eminent for these, and therefore was chosen an Apostle; and so those others, who at the last day shall plead for themselves, *Lord, have we not preached in thy Name, and cast out Devils? &c.* They did all this *in his Name*, Mat. 7. 22
that is, they were by him both outwardly *called* and *gifted* for these services.

Such as have onely the second of these, may sometimes exceed those that have the third; whence it comes to pass, that men of very ordinary parts, in respect of any *acquired* abilities, may be more ready and copious in this service, then those who in respect of other knowledg are much beyond them.

But then only is this Gift compleat, when there

is

is a joynt concurrence of all these three ingredients, when the heart is sanctified, and the natural abilities improved by industry.

That is a very apposite Text to this purpose, and does treat particularly concerning this Subject *Prayer*, under the notion of a Gift, Rom. 8. 26. *The Spirit helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit it self maketh intercession for us with groanings which cannot be uttered.*

The chief Scope of that place may be comprized in these three Propositions.

1. That of our selves we are very ignorant and impotent in this business of Prayer, having many infirmities, not knowing what to pray for as we ought. Not but that a meer natural man, upon the sense of any present want or danger, may apply himself unto this Duty for remedy (as the Mariners in *Jonah*) this being a common instinct of nature; but to perform it *acceptably*, either for the *matter*, *what* we should pray for, or the *manner*, *as we ought*; this is a business of much greater difficulty, because it is required to be *according to the will of God*, vers. 27. And *the natural man understands not the things of God, neither* 1 Cor. 2. 14. *can he know them, because they are spiritually discerned.* But *is disobedient, and to every good work* Tit. 1. 16. *reprobate*, ἀδόκιμος, *void of judgment*; being *alienated from the life of God through the blindness* Eph. 4. 18. *that is in them.*

There is naturally in every man both an impotency of judgment, an enmity and averseness of desire towards holy duties in general, and parti-

particularly to this of Prayer: We *cannot order our ſpeech to God by reaſon of darkneſs*, ſaith *Elihu*; and therefore the Diſciples upon their firſt converſion, being ſenſible of their own diſability in this kind, they made their addreſſes to our Saviour, that he might *teach them how to pray*. Job 37. Luk. 11. 1.

2. The Spirit of God muſt be our guide and aſſiſtant in this duty; He muſt *help our infirmities*, and make interceſſion for us. Not that the Holy Ghoſt is our Mediatour of Interceſſion, that is properly the Office of the Son, who is therefore ſtiled, *Our Advocate*, *There is one Mediator betwixt God and man, the Man Chriſt Jeſus*. 'Tis he onely that in reſpect of his merits and ſufferings does make interceſſion for us, *Rom.* 8. 34. But now, becauſe the Spirit of God does excite our hearts to prayer, and infuſe into us holy deſires, ſtirring us up, and inſtructing us in this duty; therefore is he ſaid to intercede for us. So *Gal.* 4. 6. there the Spirit is ſaid to cry *Abba Father*: *God hath ſent the Spirit of his Son into your hearts, crying Abba Father*; and yet *verſ.* 15. of that forecited place, 'tis ſaid, *we have received the Spirit of Adoption, whereby we cry Abba Father*. In which places being compared, the Spirit is ſaid to cry *Abba Father*, becauſe it makes us to do ſo: So is he ſaid to pray for us, becauſe he does inform and quicken us to pray for our ſelves. 1 Joh. 2. 1. 1 Tim. 2. 5. Rom. 8.

'Tis one of his peculiar Titles, to be ſtiled the *Spirit of Supplication*, becauſe of that ſpecial influence which he hath in the beſtowing of this gift. Zec. 12. 10.

Psa. 51. 17. Gift, he must *open our lips, before our mouths can shew forth his praise.*

Not that the other Persons of the Trinity are excluded from a joint concurrence in this work: *Opera Trinitatis ad extra sunt indivisa*; All the actions of the Blessed Trinity (excepting onely those that are of intrinsecal relation) being the undivided works of all the Three. But now because our grosse understandings are not able to conceive of this Trinity without some distinction of their Offices and Operations in reference to us, therefore does the Scripture condescend so far to our capacities, as to speak of these common works by way of *appropriation*. Thus *Power* and *Creation* is commonly ascribed to the *Father*: *Wisdom* and *Redemption* to the *Son*: *Goodness* and all habitual *Graces* or *Gifts* to the *Holy Ghost*.

Dr. *Sanderson* in 1 Cor. 12. 7

These general Operations of the Spirit are usually distinguished into two sorts;

Either { χαρις, } Grace.
{ χαρισμα, } Gift.

Or in the common expression of the Schools, there is, 1. *Gratia gratum faciens* which refers to those Gifts of *Sanctification*, that do more especially concern *our own* happiness. 2. There is *Gratia gratis data*, which concerns gifts of *Edification*, whereby we are made useful to *others* according to our several stations.

Of the first kind are all those spiritual Graces, Faith, Repentance, Humility, *&c.* infused into us in our regeneration.

Unto

Unto the other are reducible all kinds of *ſecondary indowments* or abilities whatſoever that belong to the reaſonable ſoul (excepting onely thoſe *firſt Faculties* that flow immediately *à principiis ſpeciei*, and are in all men alike:) I ſay, all kind of abilities or good habits are reducible under this Head; whether or no they are by extraordinary and *immediate infuſion*, as were thoſe Gifts in the Primitive Times of Tongues, Miracles, Healing, &c. 1 *Cor.* 12. Dr. *Sanderſon* ib.

Or whether they are *natural* abilities, ariſing from mens ſeveral tempers and diſpoſitions; as ſtrength of Judgment, quickneſs of Fancy, warmneſs of Affection, readineſs of Speech.

Or elſe, whether they are *intellectual* habits, which are acquired and perfected by Education, Induſtry, experience; as when men become skilful in any particular Art or Profeſſion. That skill of *Bezaleel* and *Aholiab* for thoſe curious artificial works of the Tabernacle, to work in Gold, and Silver, and Braſſe, and cutting of Stones, and carving of Wood, was from the *Spirit of God*. Exod. 35. 31. The ſecular policy of *Achitophel*, the natural Wiſdome of *Solomon*; the skill of the Plowman, both in ſowing and threſhing, does proceed from the ſame Spirit; from whom every good and perfect Gift does come. In brief, when men become skilful and expert in any faculty, whether Diſputing, Oratory, Preaching, Praying, *&c.* each of theſe does proceed from the *Spirit of God*, as the *principal* Author of them; *dividing to every man ſeverally as he will.* All other helps, whether from Iſa. 28. 26, 29. 1 Cor. 12. 11.

nature

nature or industry, being but *secondary*, *subordinate* Aids, which are by Him made effectual for the accomplishing of these ends. That Question of the Apostle being fitly applyable unto all preheminences of this kind, *Who made thee to differ from another?* And, *What hast thou, that thou hast not received?* 1 Cor. 4. 7.

So then, all kind of good habits or abilities, and particularly this Gift of Prayer, with the several degrees or ingredients of it, are to be ascribed unto the Spirit of God, as being the chief donor of them.

3. This Gift of the Spirit is not barely by infusion, but by assisting our endeavours, by helping together with us, Συναντιλαμβάνεται, *collaborantes adjuvat*; He helpeth together with, and over against us, (so the Original word does properly signifie) as when another man sets to his shoulder, to bear a part with us in our lifting of any burden: We must put forth our best endeavours, and then we shall not want his assistance. The Spirit of God does ordinarily work by means; and it is an old rule in Divinity, *Habitus infusi infunduntur per modum acquisitorum*: *infused* habits are usually wrought in us after the same manner as *acquired*; that is, gradually, and not without humane endeavour and co-operation.

In the Priminive Times indeed, when the Church was in its *Infancy*, then the teat was put into their mouthes, they were extraordinarily inspired with these Gifts by immediate infusions, without the usual means of study and labour; but that

that *Manna* was onely for the *Wilderness*, when other common wayes could not be made use of; whereas, when the Church is grown up to the estate of *Manhood*, and is *possessed of the Land*; God does now expect that we should plow, and sow, and eat the fruit of the Earth in the sweat of our browes; that we should serve his Providence, and depend upon him onely in the use of means; and as *children* do not learn to speak distinctly, but after many tryals; so neither can a *Christian* be able (as he should) to cry *Abba Father*, till he has bestowed some time and experience in the learning of it.

CHAP. II.

Two extreams that make men defective in this Gift. Confining themselves wholly to set forms. Depending wholly upon sudden Suggestions.

FRom what hath been already said, 'tis ease to infer that there are two extreams which usually hinder men from a Proficiency in this Gift.

1. When they so confine themselves to the help of Books and particular set-forms, as not to aime at, or attempt after any further improve-

ment of their own knowledge and abilities in this kind,

2. When men depend altogether upon sudden suggestions, as if it were a quenching, or confinement of the Spirit, to be furnished beforehand with Matter or Expressions for this service.

Unto those that erre in the first kind, I would suggest these considerations:

First, by way of Concession: As for those weaker Christians and new Converts, who have not their hearts enlarged with an ability to expresse their own wants and desires, 'tis both lawful and convenient for such to help themselves, not onely in their *families*, but even in their secret performance of the duty, by the use of some good book, or prescribed form, until by farther endeavour and experience they may attain unto some measure of this Gift.

Such persons may perhaps find oftentimes their own case and condition more pithily and affectionately set down in a Prayer penn'd by another, then they are able to express it themselves. And if the use of such a form do prove a means to warm their affections, and enkindle their grace, certainly then it cannot be justly stiled a quenching of the Spirit. 'Tis not *essential* unto the nature of prayer, that it be either read, or rehearsed by memory, or by immediate and sudden suggestion; (these things being such *circumstantial* adjuncts, as have not any absolute intrinsecal necessity or unlawfulnesse) but rather that it be delivered with understanding and suit-

ſuitable affections, with humility and confidence, and an inward ſenſe of our conditions. Nor is there any great difference (as they are conſidered in themſelves) betwixt repeating by memory and reading out of a *Book*; the memory being but a kind of inviſible Book for the regiſter of our thoughts: though in this caſe it ſhould be ſpecially remembred, that in the uſe of ſuch preſcript forms, to which a man hath been accuſtomed, he ought to be narrowly watchful over his own heart, for fear of that lip-ſervice and formality which in ſuch caſes we are more eſpecialy expoſed unto. This I thought good to premiſe for the removal of prejudice on the one hand.

But now in the ſecond place, for any one ſo to ſet down and ſatisfie himſelf with his Book-Prayer, or ſome preſcipt form, as to go no farther, this were ſtill to remain in his Infancie, and not to grow up in his new nature: This would be, as if a man who had *once* need of crutches, ſhould *always* afterwards make uſe of them, and ſo neceſſitate himſelf to a continual impotencie. 'Tis the duty of every Chriſtian to grow and increaſe in all the duties of Chriſtianitie, as well *Gifts* as *Graces*, to exerciſe and improve every holy gift, and not to ſtifle any of thoſe abilities wherewith God hath endowed them. Now how can a man be ſaid to live ſuitable unto theſe rules, who does not put forth himſelf in ſome attempts and endeavours of this kind? And then beſides, how can ſuch a man ſuit his defires unto ſeveral emergencies? What

one says of *councel* to be had from Books, may be fitly applied to this *Prayer* by book; That tis commonly of it self, something flat and dead, floating for the most part too much in *generalites*. And not *particular* enough for each several occasion. There is not that life and vigour in it, to engage the affections, as when it proceeds immediatly from the soul it self, and is the natural expression of those particulars, whereof we are most sensible.

And if it be a fault not to strive and labour after this Gift, much more is it to jeer and despise it by the name of *ex tempore Prayer*, and praying *by the Spirit*; which expressions (as they are frequently used by some men by way of reproach) are for the most part a sign of a prophane heart, and such as are altogether strangers from the power and comfort of this duty.

Whereas tis commonly objected by some, That they cannot so well joyn in an unknown Form, with which they are not beforehand acquainted. I answer, That's an inconsiderate objection, and does oppose all kind of Forms that are not publickly prescribed. As a man may in his *judgment* assent unto any divine *truth* delivered in a *Sermon*, which he never heard before; so may he joyne in his *affections* unto any holy *desire*, a *Prayer*, which he never heard before. If he who is the mouth of the rest, shall through imprudence deliver that which we cannot approve of, God does not look upon it as our Prayer, if our desires do not say *Amen* to it.

If it be again objected, That this ability of pray-

praying without book, may perhaps be fit for Ministers, and such as are of more eminent learning and knowledg, but it is not to be expected from others.

I answer 'tis true, such persons are more especially concerned in this *Gift*, and 'tis the greater fault and shame for them to be without it; but yet others are not exempted from labouring after it, no more then they are from the occasions or need of it, or performing the *Duty*. And as for the pretended difficulty of it, I shall in this Discourse make it evident, that if it be but *seriously* attempted (as all religious businesse ought to be) 'tis easie to be attained by any one that has but common capacity.

Unto those that are in the other extream, depending altogether upon sudden infusion, and neglecting to prepare themselves for this service, by study or premeditation, unto such I would propose these considerations:

1. By way of Concession, 'Tis true, a man ought not to tye himself so precisely to any particular form of words (though of his own composing, and fitted to his condition) but that he may either add or alter, according as any emergent occasion, or some new affection suggested shall require. Sometimes perhaps he shall feel his heart more warm, his desires more vigorous, and his expressions more copious and ready. And in this case he should not suffer himself to be streightned, or confined within any old form, but may expatiate more freely according as he finds his inward inlargements.

But then in the second place, this does not hinder, but that *generally* 'tis both lawfull and necessary to prepare our selves, as for this Gift in *general*, so for every *particular* act of it, by premeditating (if we have leisure for it) both Matter, and Order, and Words. For though it be a gift of the Spirit, yet 'tis not to be expected that it should be suddenly infused into us, without any precedent endeavours of our own, no more then the Gift of Preaching, for which the ablest Ministers are bound to prepare themselves with diligence and study; there being not any ground for a man to expect more immediate supplies from above in the duty of Prayer, then in that of Preaching.

But here it should be considered, that there is in this business of preparation, great difference to be allowed for, in respect of { Persons, Times.

1. There is a vast distance betwixt the abilities of several *Persons*, even those that have been practised and experienced in this kind, some being naturally of a warmer temper, more ease affections and ready expression; others more cold and slow in each of these. Now the same study and strictness in the preparation of Matter and Words is not alike required from each of these. The proportion of Gifts, which any man hath received is the measure of his work and duty; To whom much given, of him much will be required, in respect of *preheminence* and *ability*: And *when the iron is blunt, a man*

must

must put to the more strength, in respect of *care* and *diligence*; one of these ought to be the more *able* and *eminent*, the other ought to be the more *studious*.

The measure of one mans Gifts is not a rule for another man to work by, or to be censured by. And therefore (by the way) 'tis a great mistake in those who are apt to judg one man, as coming short in his *duty*, because he has not the same eminency of *Gifts* with another; though such an one perhaps, can with fitting, proper expressions inlarge himself in this duty upon any sudden occasion; yet he should not condemn another that cannot. Our *abilities* are not rules for *other mens actions*: *God accepteth according to what a man hath, and not according to what a man hath not.* In respect of *duty* we should labour to emulate the best; but in matter of *Gifts*, as we must not neglect the means of improving them, So we must be content with our portion, (though we come behind others. 2 Cor. 8. 12

'Tis true, if our affections could alwayes *lead* our Prayer, then the expression should be more facil, and the premeditation might be the lesse. But because there will be sometime a necessity that our affections should *follow*, and be stirred up by our expressions, which is especially to be aimed at when we pray in publick, (in reference to those that joyn with us) and will very often fall out likewise in our secret devotions; therefore 'tis requisite that a man should be alwayes furnished with such premeditated forms, as may

be most effectual to this end, namely to excite the affections.

And to this purpose, if those heads, which will be alwayes pertinent, and of continual necessity, were comprehended in some set-form, studied with care and diligence, they might perhaps be more serviceable for the stirring up of our faith and affections, then they could otherwise be, if they did proceed only from our own sudden conceptions.

2. We should likewise distinguish betwixt the several *times*, and occasions of performing this duty, when we are called to it, either *publickly* with others, or *secretly* betwixt God and our own souls. Now there is not the same degree of premeditation and study required for each of these: A man may in secret take a greater liberty, to enlarge himself in such sudden expressions, as are not in themselves perhaps so proper, and significant, which yet may be suitable to the present intention, before they set forth his own immediate thoughts. But now when we are to be the mouth of others, then our business must be to engage their affections that joyn with us, and therefore our expressions here should be so proper and deliberate, as may be most effectual to this end: now such kind of unpremeditated forms, as may serve well enough to set forth our own desires, will not perhaps be so proper to excite another.

This is certainly the fittest *form* which does most adequately answer the chief *end* of Prayer, namely, to stir up the affections, and express

the

the desires: Now this in our publick Devotions, where we are to joyn with others, and to make impression upon them, I say, in such cases this may generally better be done by study and premeditation, then by leaving it to sudden conceptions. Such crude notions, and confused matter, as some men by their neglect in this kind will vent, does rather nauseate and flat the Devotion then excite it.

And therefore upon such occasions, we should take care that our expressions be so weighty, and serious, as may be suitable to the end, and solemnity of this service; and the less any mans former practice and experience hath been, by so much the greater ought his wariness and study to be at such times.

And here I cannot but observe two kind of imprudencies, with which good men are sometimes apt to be overtaken, an affectation of *length*, and an affectation of continual *varying their phrase*, when as their inward enlargements do not perhaps fit them for either.

And by this means, they become exposed unto some empty, impertinent, unseemly expressions. They should consider, that though it be in it self very useful, and argues an excellent ability to do these things well, yet there may be too great an affectation of them. And then besides, neither is every man, nor perhaps any man at all times fit for them; I mention these only as right-hand infirmities, upon which profane men will be apt to take great advantages, and to confirm themselves in their prejudices, and therefore every

ry prudent Christian should be watchful against them.

There is nothing more unsuitable to the solemnity of this duty, to that reverence which we owe unto the divine Majesty, then to bespeak him in a loose, careless, rotty manner. Though God is not bettered by any thing we can give or do, all our services being to him as nothing; yet he is pleased to esteem of them by their commensuration to us, if in respect of our abilities they are the best; And with any thing below our best, we cannot expect he should be satisfied. All kind of worship should proceed from a desire and study to honour God, and therefore ought to be performed with our utmost care and diligence. Under the Law men were bound to sacrifice unto God the best of their substance; and if Sacrifice be a type of Prayer, then also we are bound to pray unto him in the best manner and form that we can invent; and consequently in a premeditated form; when that may be most effectual to direct us in our desires, and to stir up our affections. For the multiplicity of our wants, the unfaithfulness of our memories, the dulness and slowness of our apprehensions, the common extravagancies of our thoughts, will all require our best care for the remedy of them: and Premeditation may be a very proper means for this purpose.

Job 9. 14. Mr. *Caril.* *Job* speaks of *choosing out his words*, to reason with God. As it is amongst persons and things, so it is amongst expressions too; some are *choice* and *beautiful*, others *refuse* and *improper*. Now a man should be careful to select the fittest words

words to express himself in this duty. And 'tis a very solemn caveat which the wise man gives, *Eccles.* 5. 2. *Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth. Therefore let thy words be few*; as if he should have said, When thou dost approach before the Divine Majesty in the duty of Prayer, be sure that thou first ponder with thy self the greatness of that business; and settle and compose thy thoughts to the solemn performance of it. Beware of crude, tumultuary meditations; of idle, impertinent, wild expressions: Take heed of all empty repetitions, digressions, prolixity; for God is most glorious and wise, whereas thou art a poor unworthy creature, and therefore shouldst not dare to bespeak him, without a great deal of fear and preparation. *Let thy words be few*; not that brevity, or fewness of words is the proper excellency of Prayer; God is as little taken with that, as with the length of them; He is not wearied and tired, as men are. But because those that speak little, do probably study and ponder more upon what they say.

And to this purpose 'tis said, that the wise Preacher sought out, and gave good heed to find, and to set in order *acceptable words*, Eccles. 12. 10. and of such words 'tis said in the next verse, that they will prove as *goads* and *nails* fastned by the Masters of Assemblies, that is, when they are deliberate and proper, they will leave a strong and lasting impression upon the hearers.

If it be objected, that set forms are properly helps

helps of insufficiency, and therefore should not be used by those that have abilities of their own.

It may be answered, though Set forms made by others, be as a crutch or *help* of our *insufficiency*, yet those which we compose our selves, are a *fruit* of our *sufficiency*; and may likewise prove a very great advantage for the more solemn performance of this Duty (especially in publick, and with others) both for the direction of our desires, and exciting of our affections: Though a man ought not to be so confined by any premeditated form, as to neglect any special infusion. He should so prepare himself as if he expected no assistance; and he should so depend upon Divine assistance, as if he had made no preparation.

If it be objected again, that men ought to rely upon that promise, *Dabitur in illa hora*, Mat. 10. 19. *Take not thought what ye shall speak, for it shall be given you in that same hour.*

I answer, 'tis true, when God does call men to extraordinary services, of which that Scripture speaketh, he doth accordingly fit them with extraordinary assistance. But yet when men may use the common means, 'tis there a great presumption to depend upon extraordinary help. That's a remarkable saying of the Son of *Syrach*; *Before thou prayest prepare thy self, and be not as one that* Eccl. 18. 23 *tempts the Lord.* He that rusheth upon this duty, without using the common means of fitting himself for it, doth tempt God; for to tempt God is to expect any thing from him without using the ordinary helps. So our Saviour answered the

the Devil, when he would have perſwaded him to fling himſelf from the Temple, when as there were ſtairs for deſcent. *Matth.* 4. 7. *Thou ſhalt not tempt the Lord thy God.* And of this fault are thoſe guilty, who depend ſo much upon immediate infuſion, as to neglect all premeditation or previous ſtudy.

If any ſhould think that that phraſe of the Apoſtle, of *Praying with the Spirit*, doth imply a total reſignation of a mans ſelf to his immediate ſuggeſtions; that may eaſily appear to be a groſs miſtake: for in the very ſame place, 1 *Cor.* 14. 14, 15. He ſpeaks likewiſe of *ſinging with the Spirit.* And I preſume no man would think it fitting to rely wholly upon his bare infuſions of the duty of Singing, without preparation both of *matter* and *words* too.

I have been the longer upon this Subject, becauſe I would willingly remove thoſe inconſiderate prejudices which ſome of good affections may be tranſported with in this point; and that this holy duty might not ſo often ſuffer in the ſolemnity of it, by mens preſumptions and negligence in this kind.

CHAP.

Chap. III.

Arguments or Motives to excite men unto the labour after this Gift.

HAving thus discoursed concerning the *nature* of this Gift, together with the two *certainties* which on either hand do so much hinder mens proficiency in it; I shall in the next place briefly suggest some few arguments or motives to engage us upon the diligent enquiry after it.

1. *From the excellency* of it in comparison to those other abilities, which are so much valued, and sought after in the world. As for *Manual* trades, men are content to bestow the labour of seven years in the learning of them. And so for the *Liberal* Arts, you know what numerous and large volumes are written concerning them: how much time and paines men will lay out in the study of them, counting their labour well bestowed if after many tedious watchings, they can attain to any kind of eminency in these professions; And yet these things can only accomodate us with some outward conveniencies, and help us in our *conversing with men*; whereas this Gift of Prayer, is of much higher, more universal efficacy, and does enable us to *converse with God*, and therefore may much better deserve our inquiry. 'Tis counted a commendable thing for men to have any special skill in Arts that are meerly for *recreation* and diversion of the mind: How much

more

more in this Gift, which is the chief refuge, and *refreshment* of the soul in all its dejections? 'Tis a desirable thing to be expert in *humane* Oratory, whereby we are able in ordinary affairs, to perswade and prevail with *men*: How much more in this *divine* Oratory, which in matters of nearest and greatest concernment does give us power to prevail with *God*?

2. From the *suitableness* and *necessity* of it, in respect of that Religion which we profess; unto which this Gift is of such great consequence, and has such immediate relation. An ingenuous man would be ashamed to pretend unto any Art or faculty, wherein he is grosly ignorant: So may that man be to profess Religion, who neglects to attain this Gift. A Christian that cannot pray, is like an Orator that cannot speak, or a Traveller that cannot go; there being no other ability more necessary for us in our *particular* callings, as we are *Artists*, then this is for our *general* callings, as we are *Christians*. Now as a man would be loth either to be, or to be accounted ignorant in the mysteries of his profession, so should it be a shame to us to be very defective or negligent in this Gift. 'Tis part of our spiritual Armour; and for a Souldier to be without any skill in the use of his Arms, is both an unsuitable and a dangerous condition.

3. From the special *Advantages* and fruits of this Gift, enabling a man upon all occasions to relate his condition, according to the special circumstances of it; to suit his desires and expressions according to several emergencies, which

are

the midst of all our dejections and tumultuous thoughts, will be a means to induce a quietness and Serenity of mind, if a man can but pour out his soul, and lay open his case before God. So that by this means he may have a continual supply of comfort upon every occasion: besides those special raptures and elevations of spirit which men that are much conversant in this duty, and inquisitive after this Gift, shall sometimes be affected with.

4. From the *Inconveniences* that a man shall be exposed unto by the want of it, when he is surprised by any sudden exigence, or lies under any great strait, wherein he cannot expect any help [illegible] there that can promise himself a continual freedome from such extremities, but that they may at some time or other befal him) I say, that in such a case a man should not know how to relate his own condition, or to bespeak Gods assistance without having recourse to some prescribed form, which perhaps hath no proper reference to the particular occasion, how inconvenient and prejudicial would this be? Our liberty of recourse to God in such cases, is one of the greatest priviledges of a Christian, and therefore our ignorance in the due manner or proper way of this address, must needs be a great disadvantage: there being but little difference betwixt not having a Medicine, and not knowing how to apply or make use of it.

True indeed, the best men have *sometimes* found such a straitness upon their spirits, and such unaptness for expressions, that they have not been

been able to pour out their ſouls in this duty, but then they have ſtill complained of this, as being a great diſcomfort and unhappineſs. So *Hezekiah, I did chatter as a Swallow, and mourn as a Dove; mine eyes fail with looking upwards.* And *David, Behold, how I mourn in my prayer, and make a noiſe.* And therefore it muſt needs be a much greater unhappineſs to be *always* in this conditions and under a continual diſability of expreſſing our own wants and deſires in this duty. Iſa. 38. 14. Pſ. 55. 2

Theſe particulars rightly conſidered cannot but inflame our hearts unto an earneſt deſire of this Gift.

CHAP. IV.

The general directions for the attaining of this Gift. Namely Rules *and* Practice. *Some particular Rules to engage the affections in this ſervice. What we are to do upon any invincible indiſpoſition or averſneſs from it.*

THe next thing to be diſcuſſed is concerning the means or directions, for the more facil attaining of this Gift: where there are theſe two general things to be prescribed; namely *Rules*, and *Practiſe*, which

are likewise necessary for all other acquired habits.

1. Without *Rules* a man will be apt to go compass, and roving in the enquiry after this Gift, not the shortest and most proper way.

2. Without frequent *Practice*, according to these Rules, he shall never attain this habit. 'Tis not the bare knowledg of a way, without walking in it, that will bring a man to his journeys end. Habits are both *acquired* and *improved* by exercise. Those things that we learn *for* practice, we learn *by* practice (saith the *Philosopher*.) And that is one reason why many ignorant men do sometimes in this Gift excel those that are much more eminent for learning and knowledg; because though these do better understand the Rules, and *Theory*, yet the other do practice more, and by that means attain to a greater readiness and facility in this Gift; and this likewise is the reason why in these latter times, divers men have attained to a greater preheminence this way, then was usual heretofore, because formerly this kinde of study and endeavour was less in use. Men did generally confine themselves to particular forms, and did not make it their business to improve in this ability.

The *Rules* to this purpose are chiefly of two kinds; namely, such as concern,

1. The stirring up of the Affections.
2. The informing and furnishing of the Judgment.

1. 'Tis convenient that the Affections should be

be so engaged in this service, as that they may lead the way, and guide us, both in our *matter* and *expression*, to which purpose the most proper means will be to get a clear and distinct apprehension of our own conditions in these two respects.

1. In respect of that *necessity* that lies upon us.

2. In regard of that *possibility* which there is of obtaining by this means help and supply. These two arguments will be of greatest efficacy to excite the affections.

1. We must labour to work in our selves a true sense of our own *necessity*. A Malefactor that is presently to be sentenced, and executed, will not need any Prompter to quicken his desire of pardon. Men that are in such a condition (saith *Parisiensis*) *Nullum habent doctorem, qui illos supplicare doceat, & precari; non habent librum, quem inspicientes, accipiant inde dissertitudinem illam deprecationis*; will not need any Master to teach them how to supplicate, nor any Book out of which they might learn a set form of petitioning. The apprehension of their present danger will make them both importunate and eloquent in the desire of mercy. And thus will it be in proportion, with every one as he does apprehend his own necessity, in respect of any want, or danger. To which purpose, that grace of *Humility* will be of special advantage, which is always sensible of its own need and poverty; and the more it does receive, by so much the more does it bemoan its own indigence.

De Rhetorica divina cap. 26.

Now, when a man has brought his heart to

this temper, it will be most proper for him to lay aside all needless artifice or affection, behaving himself in his addresses unto God with the same plainness and simplicity, as we use to do with men. Let him seriously consider, 1. What sins those are which (if he were now to die) would most affright his conscience; Confess them in particular, aggravate and bewail them. 2. What that is he would chuse above all other things to desire of God, if he were sure to have his wish; Pardon, Grace, Perseverance, Contentment, Heaven, Protection, &c. and let him beg each of these, urging the promise to this purpose. 3. How his condition does differ from others below him. What blessing there is that he could least spare. Others, perhaps, are wretchedly ignorant, prophane, necessitous, sick, &c. whereas he is exempted, and therefore ought to give thanks for each of these enjoyments.

And in the mention of these, he may pour out his thoughts in the most obvious expressions; As suppose after this manner. 'O Lord my God, 'I am at this present guilty of such or such a sin, 'which I have relapsed into, notwithstanding my 'conviction and promises. I desire to be humbled 'for it, and to renew my resolutions against it; 'and do earnestly beg thy mercy in pardoning of 'it, thy grace to strengthen me for the future. 'There is such a blessing I stand in great need of; 'Tis not in mine own power to procure it, thou 'can'st easily, and thou hast promised to bestow 'it, &c. There is such a mercy which I see other

men

men want, and this makes their condition sad and miserable; and therefore I desire to be truly sensible of thy favour in my enjoyment of it.

Thus going over particulars, in the most facil natural expressions, and if new matter does not presently occur, a man need not therefore break off his exercise, but may take some time to meditate and consider of his condition, to recollect some other particulars.

'Tis not necessary that he should still keep on in this duty, in a continued frame of speech (I speak of our secret, and closet devotions betwixt God and our own soules; for as for publick prayer, wherein we are to joyn with others, though but in a family, we ought there to be more close and exact in our preparations, as being to work upon the affections of those that joyn with us.) But I say, in these private devotions a man may take a greater freedome, both for his phrase and matter, he may sometime stay a while, and make a pause: There may be many intermissions and blank spaces in respect of speech, wherein by meditation he may recover some new matter to continue in this duty.

Now to him that shall attempt it after this manner, it will not be very difficult to pray in private, without the help of books, or prescribed formes. And 'tis not easie to express what a vast difference a man may find in respect of inward comfort and satisfaction, betwixt those private prayers that are thus conceived from the affections, and those prescribed forms,

which we say by rote, or read out of Books.

This will be one good way so to engage the affections upon this service, that they may go before, and lead us on in the particular subject of our prayers, in which frequent practice will make a man very expert; especially if by observation he be furnished with a treasury of the most proper matter and expressions to this purpose; whereby when his affections are dull, and indisposed, he may be able to quicken them. For as the affections when they are vigorous, will guide us unto matter and expressions; so when they are heavy and dull then premeditated matter and expression will help to excite them, these being of mutual efficacy and advantage. But of this I shall have occasion to speak afterwards.

2. Besides the sense of our own *necessity*, 'tis requisite likewise that a man should apprehend the *possibility* of receiving help, and supply by this means. A poor beggar will with much patience and diligence attend that door, where he is confident of obtaining an Alms; and till a man be thus perswaded, he can never be earnest in his desires. To this purpose that grace of *faith* is so often required for the right performance of this duty, and for the strengthning of this, God is pleased to give us leave to argue with him, *Isa* 1. 16, 18. He invites those that are washed and reformed, to reason with him, *Come now and let us reason together, saith the Lord, &c. Rogat efficacissimè qui causas rogandi reddit.* That man does beg most powerfully, who backs his requests with arguments. And the Scriptures do afford us frequent

Plin Epist. lib. 2.

quent examples of such humble and reverent expostulations, wherein holy men have with many reasons pleaded their cause before God. So *Jacob* Gen. 32. 11, 12. And *Moses*, Exod. 32. 11, 12. And *David* very frequently. Not that any of our arguments are able to move, and alter him in whom there is no *shadow of change*: But they may be effectual in the strengthning our own faith and fervency, which is the proper scope and end of them.

The usual Topicks to this purpose do concern either 1. God. 2. Our selves.

1. The Arguments from *God's Nature and Attributes* are reducible to some of these heads

1. From his *Power*. So *Moses* argues with him. *O Lord God, who hast begun to shew thy servant thy greatness, and thy mighty hand; for what God is there in heaven, or in the earth, that can do according to thy works, and according to thy might? I pray thee, &c.* Thus *Jehoshaphat* pleads, 2 Chron. 20. 6. *O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the Kingdomes of the Heathen? and in thine hand is there not power, and might, so that none is able to withstand thee?* Deut. 3. 24. Psal. 86. 8 10.

2. From his *wisdome* and *Providence*, Job 36. 5. *God is mighty in strength and wisdome*, Psal. 59. 13. Let it be known that *God ruleth in Jacob and unto the ends of the earth*. He is the *only wise God*, 1 Tim. 1. 17. who *maketh every thing beautiful in his time*. Eccles. 3. 11. Jer. 10. 12. Dan. 2. 20, 21.

3. From his *Justice*, Psal. 5. 3, 4. *My voice shalt thou hear in the morning, O Lord, for thou art*

not a God that hast pleasure in wickedness, neither shall evil dwell with thee, Psal. 143. 10. Hear my prayer, O Lord give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.

4. From thus much truth, Psalm 36. 7. O God, how excellent is the multitude of thy mercy, O heaven, in the midst of thy salvation, O Saviour, &c. And even, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servants, therefore

Psal. 86. 5. & 25. now hear my prayer, &c. Psal. 86. 5. From thus much truth, Psalm 6. 4. O save me for thy mercies sake, Psal. 25. 6. Remember, O Lord, thy tender mercies, and thy loving kindnesses, for they have been ever of old. Psal. 103. 11. For look how high

Dan. 9. 18. heaven is above the earth, so high hath he exalted the mercy of his kindness and his glory above the children of men. Psal. 57. 10. Thy goodness reacheth unto the heavens, and thy faithfulness unto the clouds. Psal. 108. 4. Remember the Congregation which thou hast purchased of old, the rod of thine heritage which thou hast redeemed, this Mount Sion wherein thou hast dwelt. Psal. 74. 2. What wilt thou do unto thy great Name? Josh. 7. 9. Now therefore, O Lord our God, I beseech thee, save thy servant of thine hand, that all the kingdoms of the earth may

Vers. 9 know that thou only art God. Psal. 72. 19. Even so, Lord God, let thine ears consider the voice of my prayer. Psalm 109. Verse 21. Deal with me, O Lord God, for thy Name's sake, because thy mercy is good, deliver me. Psal. 25. 7. O remember not the offences nor my ignorances, but according to thy mercy think thou upon me, for thy goodness, O Lord. Psal. 106. 4. O remember me, Lord, according to the favour that thou bearest unto thy people, O visit me with thy salvation. Neh. 9. 8. And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites, and the Girgashites, to give it, I say, unto his seed, and hast performed thy words, for thou art righteous. Numb. 23. 19. And now, O Lord God, let the thing, I pray thee, be established which thou hast spoken unto thy servant, &c. Psal. 119. 76. Let, I pray thee, thy merciful kindness be my comfort, according to thy word unto thy servant. Vers. 132. Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy Name. Vers. 154. Consider mine adversity and deliver me, for I do not forget thy law. Vers. 159. Quicken me, O Lord, according to thy loving kindness, so shall I keep the testimonies of thy mouth. Psal. 80. 14. Turn thee again, O God of hosts, look down from heaven, behold and visit this vine, and the place of the vineyard that thy right hand hath planted, and the branch that thou madest so strong for thyself. Vers. 15. And the vine-yard which thy right hand hath planted, and the branch that thou madest so strong for thyself. Psal. 74. 19. O deliver not the soul of thy turtle unto the multitude of the wicked, forget not the Congregation

gation

gation of the poor for ever. *Have respect unto the Covenant, &c.* Jer. 14. 21. *Remember, break not thy Covenant with us.*

8. From his *Command* of calling upon him, and appointing this Ordinance, as the means of our help and supply in any condition. *Psal.* 27. 8. *Thou* Psal. 31. 17
saidst, seek ye my face: my heart answered, Thy face, Lord will I seek. Psal. 50. 15. *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me.* Psal. 86. 5. *For thou Lord art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee.*

The second sort of arguments, *from our selves*, are derivable from some of these heads.

From our *Relation* to him as being his people, servants, children. *Psal.* 74. 1, 2. *Why doth* Exod. 9. 19
thine anger smoak against the sheep of thy pasture? remember the Congregation which thou hast purchased of old, the rod of thine inheritance, which thou hast redeemed; this Mount Sion, wherein thou hast dwelt. Psal. 86. 16. *O Lord, truly I am thy ser-* Psa. 86. 16.
vant, I am thy servant, and the son of thy handmaid, thou hast loosed my bonds. Psal. 34. 22. *Of thy mercy cut off mine enemies, and destroy all them that afflict my soul, for I am thy servant.* Isa. 63. 16. *Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledg us not; thou, O Lord, thou art our father, our Redeemer.* Isa. 64. 8. *But now O Lord, thou art our father, we are the clay, and thou our Potter, we are all the work of thine hand. Be not wroth very sore, O Lord, neither remember iniquity for ever: Behold, see we beseech thee, we are all thy people.* Jer. 14. 8, 9. *O the*

hope

hope of Israel, the Saviour thereof in time of trouble, why shouldst thou be as a stranger in the land? and as a wayfaring man, that turneth aside to tarry for a night? Why shouldst thou be as a man astonished as a mighty man that cannot save? yet thou, O Lord, art in the midst of us, and we are called by thy name; leave us not.

Psal. 5. 12. 12. 21. 86. 2. 4. 7. 18.

2. From our own *sincerity*, Psal. 40. 16. *Let all those that seek thee, rejoyce and be glad in thee; let such as love thy salvation say continually, The Lord be magnified*; Psal. 119. 38. *Establish thy word unto thy servant, who is addicted to thy fear.* vers. 94. *I am thine, save me, for I have sought thy precepts.* v. 159. *Consider how I love thy precepts, quicken me, O Lord, according to thy loving kindness*, Psa. 38. 3. *Remember now, O Lord, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight.*

2 Chron. 14. 11. Psal. 31. 3. 86. 2. 71. 5.

3. From our present *Dependence* upon him, Psal. 7. 1. *O Lord my God, in thee do I put my trust, save me from all them that persecute me*; Psal. 25. 12. *O my God, I trust in thee, let me not be ashamed*, vers. 20. *Keep my soul, and deliver me, let me not be ashamed for I put my trust in thee*; Psal. 57. 1. *Be merciful unto me, O God, be merciful unto me, for my soul trusteth in thee, yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.*

Ver. 17, 18. Psal. 25. 19. Psal. 6. 3. & 7. 6.

4. From the greatness of our *Need* and sufferings, Psal. 25. 19. *Consider mine enemies, for they are many and they hate me with a cruel hatred.* Psal. 60. 1, 3. *O God thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thy*

self

self to us again; thou hast made the earth to tremble, thou hast broken it, thou hast shewed thy people hard things, thou hast made us to drink the wine of astonishment. Psal. 79. 8. *Let thy tender mercies speedily prevent us, for we are brought very low.* Psal. 142. 6. *Attend unto my cry, for I am brought very low; deliver me from my persecutors, for they are stronger then I.* Psal.80.1,3 Pf. 86.1,14 123.2,4. Isa. 64.10, 12.

5. From the *Benefit* of his hearing, and granting our requests, *Psal.* 80. 18. *So will not we go back from thee; quicken us, and we will call upon thy name.* Psal. 102. 15. *So the heathen shall fear the name of the Lord, and all the Kings of the earth thy glory.* ver. 18. *This shall be written for the generations to come, and the people which shall be created, shall praise the Lord.* Psal. 106. 47. *Save us, O Lord our God, and gather us from among the Heathen, to give thanks unto thy holy name, and to triumph in thy praise.* Psal. 9.14. 35. 18. 28. 43.4.&61. 8. 79.13.

6. From our *Experience* and former Examples, Judg. 15. 18. *Thou hast given this great deliverance into the hand of thy servant, and now shall I dye for thirst, and fall into the hand of the uncircumcised?* Psal. 22. 4, 5. *Our fathers trusted in thee, and thou didst deliver them. They cryed unto thee, and were delivered; they trusted in thee, and were not confounded.* Psal. 27. 9. *Thou hast been my help, leave me not, neither forsake me, O God of my salvation.* Pf. 71.5,6. Pf. 80.8,9. 14.3.5. Is. 51.9,10

To these may be added in the business of *Imprecation* another Topick, from the *insolence*, and impiety of God's enemies, *Exod.* 32. 12. *Wherefore should the Egyptians say, for mischief did he bring them out, to slay them in the mountains, and to con-* Deut.9.28 Psal. 74 10 22.23. Psal. 83. 2. 139.20.

sume

sume them from the face of the earth? Psal. 140. 8.
Psal. 10. 13 *Grant me, O Lord, the desires of the wicked, further*
Deut. 9. 21 *not his wicked device, lest they exalt themselves.*

From some of these heads a man may fetch arguments, to quicken and confirm his faith, to perswade the possibility of obtaining help by this duty. And that is another good means of engaging the affections upon this service.

Sometimes indeed, the Spirit of God may raise in a man such vigorous enlargements of heart, that he shall not need any distinct application of his thoughts to these rules; but at other times, when he is more heavy and indisposed, then ought he to be the more careful in using these means; when the winde does not blow to help us by the *sails*, we must ply the *Oars* so much the harder.

But now, if notwithstanding all our endeavours in this kind, we do still find in our selves a hartenness, distraction, and averseness from this service (as that may be frequently our condition) in this case there are these two remedies to be considered.

1. Bewail, and pray against that indisposition in particular, and though you can say nothing else, yet say this, O Lord, as this coldness and deadness of heart, is my *fault*, so I desire to repent of it, and to be humbled for it; but as it is thy *will* and *chastisement*, most justy inflicted for my former negligence, and formality, so I desire to submit unto it, thy will be done; but yet I will not cease to beg pardon for it, and power against it.

A man does not only then pray well, when his devo-

devotions are accompanied with some special comforts and enlargements; but then also when he is sensible of much coldness and indisposition. The right performance of this duty does not so much consist in the acts of the sensitive appetite, as in the regulating of the will. As God takes the will for the deed in sinfull actions, so much more in good duties, as being more ready to reward then to punish.

2. What you want in the *degrees* of your duty, be carefull to make up in your *humility*, and this will be the most proper improvement of all our failings, when we can *strengthen* our selves by our very *infirmities*. *O Neminem à Deo derelictum, quando etiam vilitas ipsum seminarium est sublimitatis*, (saith one of the Ancients.) That man has no great reason to complain of desertions, who can by them take advantage to improve his graces, and raise himself by his very falls. Our most enlarged devotions are nothing worth, without this fruit of humble and upright conversations; and with this consequent, our coldest, most restrained prayers, may be looked upon as successful.

Wesselus Gronigensis de orat. c. 3.

Thus much for the first sort of rules that concern the stirring up of our *affections*.

CHAP.

Chap. V.

Other Rules to furnish the Judgment, *in respect of* Matter, Method, Expression.

THe second kinde of *Rules* for the attaining of this Gift, are such as concern the furnishing the *Judgment* both in respect of

Matter.
Method.
Expression.

Answerable to these three defects that men usually complain of. Namely,

1. Driness, or emptiness for want of *Matter*.

2. Confused, tumultuary repetitions, or digression for want of *Order*.

3. Crude, unseemly, improper phrase, for want of fitting *Expression*.

Whereas on the contrary each of these may be remedied if a man be furnished with

1. A treasury of *Matter*. This will help us in the enlarging of our affection, preventing empty and needless repetitions, making the mouth to speak, from the abundance of the heart.

2. A fitting *Method* will teach us how to guide and regulate our thoughts, that they may be delivered in their true place and order, without unseemly hudling, or impertinent digressions.

3. An expertness in proper *phrase* and *expression* will enable a man so to deliver his thoughts

as

as that they ſhall make reflection back upon his own heart, and have more powerful efficacy upon others.

Now for the fitting of the *judgment* in theſe reſpects, there are theſe directions to be obſerved.

1. For the ſupply of *matter*; a man ſhould be careful to keep by him ſome regiſter of the moſt remarkable paſſages of his life, both in reſpect of God's dealing with him, and his carriage towards God. Having ſeveral Catalogues, or common-place heads, unto which the emergencies of theſe divers natures may be diſtinctly reduced. This I conceive to be the meaning of thoſe places that ſpeak of *watching unto prayer and thankſgiving*; which do not only ſignifie a diligence in reſpect of the *act* or *exerciſe* of this duty, but likewiſe a care of improving in the habit or gift of it. A vigilancy in obſerving and gathering up the matter for our Confeſſions, Petitions, Thankſgivings, according as our dayly occaſions, and the ſeveral conditions of our lives may require; Mark your *ſins* and *defects*, your *ſufferings* and *wants*, your *mercies* and *enjoyments*; make a diſtinct regiſter of them that you may have them in readineſs upon any ſpecial occaſion.

Eph. 6.18. Col. 4.2. 1. Pet. 4.7.

'Tis uſual for younger ſtudents to be very careful in gathering of Common-place books, for other matters, (of which notwithſtanding, when they come to riper judgments they will find but very little uſe.) But now of how much greater advantage would it be, if they were but diligent to collect under proper references any ſuch particular matter, or expreſſions in prayer, where-

with

with at any time they find themselves to be more especially affected?

It would very much conduce to the promoting of this gift, if men would first propose to themselves some brief *System* or Logical frame (as suppose this that follows, or the like) containing distinctly the chief parts to be insisted upon in prayer. And then use each of these as a several head of reference by way of common place, to which they might reduce any more pertinent observable passage which they shall either hear or read. This course industriously observed might probably in a short space raise a man to a great ability in this kind, and would be a good means to preserve the memory of such passages, as we have at any time experimented, to be more especially quickning and efficacious upon our own hearts, which otherwise we are so easily apt to forget.

If any shall object, that this course will require much study and care: 'Tis considerable, that no eminent gift in any kind, is attained without proportionable diligence. He that would be expert in any other common ability, whether pleading, disputing, &c. must apply himself to those Arts and exercises whereby they are to be learnt; and therefore much less should a man grudge his pains in such a weighty business of more then ordinary consequence.

Men that would be thought wary and thriving in the world, are thus observant of their temporal estates, keeping Books of Accompt for their *revenues* and *expenses*. And why should not those

those who would be thought truly *religious*, be as watchful and observant of their spiritual conditions?

2. For *Method*; though there may be several kinds of it, yet that is to be esteemed the best, wherein these Rules are most closely observed: Namely, 1. That is be comprehensive, and take in all the parts. 2. That *Generals* be mentioned first, and *particulars* after. 3. That things of the same kind and nature be put together; and this should be observed in all the parts of Prayer.

Now the parts of Prayer may be generally distinguished into these two kinds.

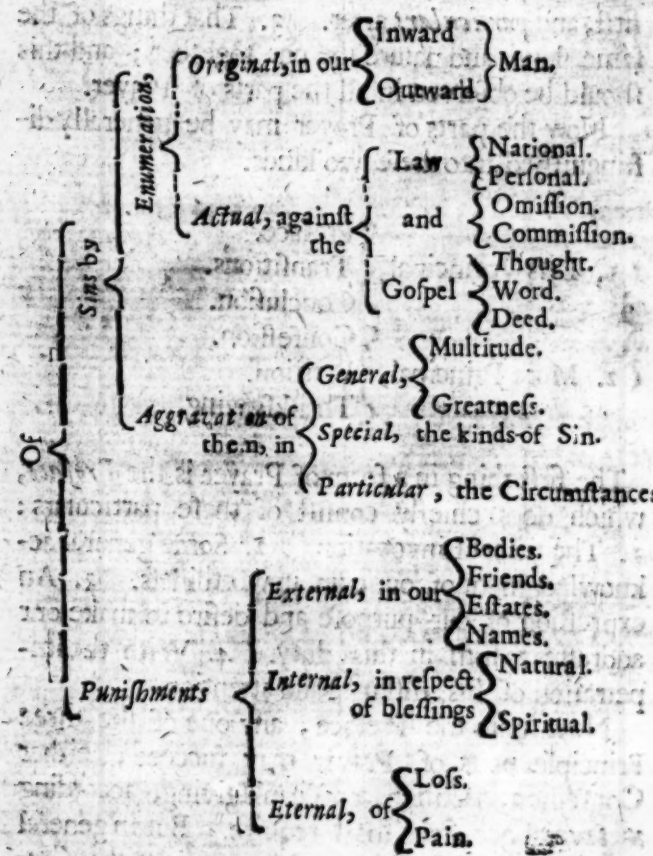
1. Less principal, { Preface, Transitions, Conclusion.
2. More Principal, { Confession, Petition, Thanksgiving.

The first thing in a form of Prayer is the *Preface*, which does chiefly consist of these particulars: 1. The titles of invocation. 2. Some general acknowledgment of our own unworthiness. 3. An expression of our purpose and desire to make our addresses to him in this duty. 4. With the impetration of his assistance and attention.

Next unto the Preface, any one of the three Principle parts of Prayer may succeed, either Confession, Petition, or Thanksgiving, according as several occasions shall require. But in general and common use, 'tis most convenient that *Con-*

fession should precede the other, because it prepares for them, and may serve to stir us up unto a true sense, both of those *mercies* which we *want*, and those which we have *received*.

Confession, according to its proper latitude and extent, doth imply in it an acknowledgment both



Next

Next to *Confeſſion*, *Petition* may ſucceed; but for the better connexion of theſe two, 'tis requiſite that they be joyned together by ſome fitting *Tranſition*. The moſt natural, and genuine matter for which, may refer to ſome one of theſe heads. Either 1. A *Profeſſion* of our ſhame and ſorrow, in the conſideration of our many ſins, and the puniſhment due unto them. 2. An *Expreſſion* of our deſire to renounce our own righteouſneſs, to fly utterly out of our ſelves. 3. A *Promiſe* of greater care and ſtrictneſs in our wayes for the future. 4. A brief *Application* unto our ſelves, of ſuch mercies and promiſes as do belong unto thoſe that believe and repent.

For the chief heads of *Petition*, we are directed in the *Lords Prayer*, that being given us as a Summary, or brief Model, wherein are contained the moſt principal and neceſſary materials of all our deſires.

That which is accounted the firſt Petition, *Hallowed be thy Name*, doth more eſpecially concern the chief end of all our deſires, namely the glory of God; and is there ſet down to teach us what we are principally to intend and aime at in all thoſe prayers that we make, either for our ſelves or others.

The three next clauſes do concern the *obtaining* of *good*. The firſt of them for the *ſanctifying* of our hearts and natures, into which we wiſh that his *Kingdom may come*. The ſecond for the *obedience* of our lives, *Thy will be done on earth as it is in heaven*. The third for the *neceſſities* of this preſent life, *Give us this day our daily bread*.

The three last Petitions do concern the *removal* of *evil*. The first of them being against the evil of *Sins*. *Forgive us our trespasses*. The second against the evil of *Temptation*. *Lead us not into temptation*. The last against the evil of *Punishment*, *Deliver us from evil*.

All of them being in the plural number, *Our Father*, and *Give us*, and *Forgive us*, &c. which shews our duty to petition for others, as well as our selves: and then the whole Prayer is sealed up with this Argument, *For thine is the Kingdome, the Power, and the Glory, for ever, and ever, Amen*. Wherein we acknowledg that it is he alone who is able to grant our requests, thereby teaching us to back our petitions with such arguments, as may serve to strengthen our belief concerning the success of them.

So that according to this pattern, the chief materials of our desires (the order only being made more suitable to the precedent method observed in our *Confession*) may be thus analysed.

All

All Petition is either
For our Selves: Supplication,
Deprecation against the evil of
Sin, in respect of its
Guilt,
Pardon.
Evidence.
Power.
Temptation, by
Our corrupt Natures.
The Devil.
The World.
Punishment.
Compretation for good
Spiritual
Sanctification of our Natures, in the
Inward
Outward
Man
Obedience of our lives, by our
Performance of
Continuance
and Increase in
all duties of the
Law
Gospel.
Temporal
Provision for
Protection of
us.
For Others: Intercession.
In General, The Catholick Church.
In special,
Ordinary, for the Nations
uncalled
Infidels.
Jews, &c.
called,
Allyes,
Our own Nation.
Occasional; in times of
War.
Famine.
Pestilence.
In particular,
Ordinary for all relations of
Order,
Publick and Political
Private, or Oeconomical.
Friendship and Enmity.
Neighbourhood.
Occasional, for the afflicted in
Mind.
Body.

This part should be connected to the next by some such *Transition*, as may fitly serve to seal up the one, and begin the other, which may be taken either, 1. From our confidence of obtaining the things we desire, by our experience of those former mercies we have already enjoyed. 2. From the danger of ingratitude in hindring the success of our Petitions,

The chief materials to be insisted upon in our *Thanksgiving*, are reducible under these two general Heads; Either { Enumeration, or Amplification } of mercies.

The

The *Concluſion* ſhould conſiſt of ſome ſuch *Doxologies* as may help to ſtrengthen our Faith, and leave ſome impreſſion upon our affections.

This may ſerve for a Scheme of *Method*, comprehending all the *chief parts* according to a fitting order, for the regulating of our thoughts in this duty.

If there be any that ſhould deny the uſe of *Method*, and the like helps, as being humane inventions; ſuch perſons will not deſerve an anſwer. They may as well account the rules of reaſoning and diſpute to be unlawful, reducing all to their own Enthuſiaſmes; and ſo are not capable of being dealt with in any way of debate.

3. The third thing to be enquired into, is *Expreſſion*; which will of it ſelf naturally follow upon ſuch a preparation of *Matter* and *Method*. But becauſe the language of *Canaan*, the ſtile of the Holy Ghoſt is undoubtedly the fitteſt for holy and ſpiritual ſervices; with which, for divers reaſons we ſhould labour to be familiarly acquainted, therefore we ſhould rather chuſe (where we may) to ſpeak in Scripture expreſſion. To which purpoſe, there are divers inſtances for each of the foregoing heads, that may be obſerved and collected from ſeveral Books in Scripture. All *prohibitions* and *threats* will adminiſter both matter and phraſe unto *Confeſſion* and *Deprecation:* All precepts and promſes unto *comprecation* and *thankſgiving*. Beſides that, it is eaſie to reduce the uſual expreſſions of other kinds, to be proper and helpful unto this purpoſe.

There are two extreams to be avoided in our *Expression*. Namely { Negligence. / Affectaion.

1. *Negligence*, when men vent their thoughts in a rude, improper, unseemly phrase; as if they had no awe upon their spirits, and did not care how they spake.

2. *Affectation*, either of too much neatness and elegance, or else of a mystical kind of phrase, not to be found either in Scripture, or any sober Writer (though much in fashion amongst some men in these times) which it may be, sounds well to vulgar ears; but being reduced into plain English, will appear to be wholly *empty*, and to signifie nothing, or else to be *full* of vain repetitions.

Each of these extreams will be ready to nauseate an intelligent hearer, and is very unsuitable to the solemnity of this duty.

There are some Rhetorical Ornaments and varieties in the manner of expression; which may be very proper, and powerful, both for the expressing and exciting our affections, such as are these four.

1. *Exclamations*; which serve to set forth an affectionate wonder, Psal. 31. 19. *O! how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the sons of men!* Rom. 7. 24. *O wretched man that I am! who shall*, &c.

2. *Expostulations*; which are fit to express any deep dejections of mind. So *Psalm.* 77. 8.

Will

Will the Lord caſt us off for ever? and will he be no more intreated? Is his mercy clean gone? &c. Pſal. Pſal. 13.1.
80. 4. *O Lord God of Hoſts, how long wilt thou be angry againſt thy people that prayeth? &c. Pſal.* Iſa. 63.15.
44.24. *Wherefore hideſt thou thy face, and forgetteſt our affliction and our oppreſſion.*

3. *Opinion*; Fit to ſet forth ſerious and earneſt deſires, Job.6.8. *O that I might have my requeſt, and that God would grant me the thing that I long for! that it would pleaſe him, &c. Pſal.*119.5. *O that my wayes were ſo directed, that I might keep thy ſtatutes.*

4. *Ingemination*; which argues eager and inflamed affections, *Pſal.*49.1,2. *O Lord God to whom vengeance belongeth, O God, to whom vengeance belongeth, ſhew thy ſelf; lift up thy ſelf, thou Judg of the earth, &c. Dan.*9.19. *O Lord hear, O Lord forgive, O Lord hearken and do: defer not for thine own ſake, O my God.*

He that will ſeriouſly endeavour and accuſtome himſelf to deliver his thoughts in a proper, full, ſignificant expreſſion, and to be well acquainted with thoſe many examples which the Scripture doth afford to this purpoſe, ſuch a one may by practice and experience arrive to a good ability and readineſs in this kind.

CHAP.

Chap. VI.

Concerning the moſt proper materials for the Preface

HAving in the former Chapter laid down ſome directions in reference to the *Order* and *diſpoſition of parts* to be obſerved in this duty, I come in the next place to treat concerning the *amplification* of theſe ſeveral parts; and to ſhew how the Scripture will afford various matter for the enlargement of each of them. So that any one, who will be but careful to collect any other appoſite matter, or obſervation that he ſhall meet with, and amongſt theſe to refer it under its proper head; ſuch a one may quickly be furniſhed with a very copious Treaſury to this purpoſe.

The firſt thing to be thought of in compoſing a form of Prayer, is the *Preface*. The moſt neceſſary and chiefe materials for a *Preface*, were formerly ſpecified to be four.

I. I. The Titles of Invocation, or the ſtile of Salutation, wherein we beſpeak the perſon whom we pray unto; who ſhould be expreſſed by ſuch divine compellations as may excite in our hearts either ſome or all of thoſe affections that are more eſpecially required in this duty.

Theſe Compellations may conſiſt either of, 1. Gods Names, or Titles. 2. His Attributes, or Properties. 3. His Promiſes or Threats. 4. His Works

Works or wayes; By all of which he hath been pleaſed after a more ſpecial manner to declare and make himſelf known.

In the choice of theſe we ſhould ſelect ſuch as may be moſt ſuitable unto that frame and temper of mind required in that kind, or part of Prayer which we have occaſion to inſiſt more largely upon. *As the matter of fire is, ſo it burneth,* (ſaith the ſon of *Sirach*;) ſo from the divers meditations of God will ariſe divers affections towards him. Eccl. 28.10

1. The conſideration of his infinite Power, Wiſdome, Holineſs, Juſtice, Omnipreſence, Majeſty, &c. is apt to produce in us reverence, ſhame, fear, ſorrow, and the other affections of this nature, which are moſt ſuitable to the buſineſs of *Confeſſion.*

2. The thought of his Mercy, Truth, Patience, is fit to excite Faith and Hope, and conſequently is proper for the duty of *Petition.*

3. The meditation of his bounty and goodneſs will provoke Love and Gratitude, and is therefore fit to prepare us for *Thankſgiving.*

According as our thoughts are ſeverally fixed upon any of theſe; ſo may our affections be diſpoſed and qualified in our prayers unto him. To this purpoſe 'tis convenient that we take ſpecial notice of thoſe divine Titles and Attributes in Scripture, which may be moſt ſuitable to ſuch various occaſions.

1. Of the firſt kinde are ſuch as theſe.

The King of Glory. Pſ. 24.7,10

The Lord, the Lord of Hoſts, the mighty one of Iſrael. Iſa. 1.24

The

Rev. 19.16 *The King of kings, and Lord of lords.*

Exo. 15.11 *Who is glorious in holiness, fearfull in praises, doing wonders.*

Numb. 16. 22 *The God of the spirits of all flesh.*

Who is a consuming fire, even a jealous God.

Deu. 4.24

Deu. 10.17 *The God of gods, and Lord of lords, a great God, mighty and terrible, which regardeth not persons, neither taketh rewards.*

Deut. 32. 4 *Whose workes are perfect, and his ways judgment; a God of truth, and without iniquity, just and right.*

1 Sam. 4.4 *The Lord of Hosts, who dwelleth between the*

1 Kin. 8.27 *Cherubims; whom the Heaven of Heavens cannot contain.*

1 King. 19. 15 *O Lord God of* Israel, *which dwelleth between the Cherubims, thou art the God even thou alone, of all the Kingdomes of the Earth: thou hast made Heaven and Earth.*

1 Chro. 20 6 *Who ruleth over all the Kingdoms of the Earth; in whose hands there is power and might, so that none is able to withstand him.*

2 Chro. 23 19 *Before whom no unclean thing should enter.*

1 Chr. 28.9 *Who searchest all hearts, and understandest all the imaginations of the thoughts.*

1 Chro. 29 11 *The Lord God of* Israel, *to whom belongeth greatness, and power, and glory, and victory, and Majesty; for all that is in the Heaven and in the Earth is thine; thine is the Kingdom, O Lord, and thou art exalted as head above all.*

Verse 12 *Both riches and honour come of thee, and thou reignest over all; and in thine hand is power, and might; and in thine hand it is to make great, and to*

1 Chr. 16 *give strength unto all.*

27 *Glory and honour are in his presence, strength and*

glad-

gladneſs are in his place.

Whoſe glorious Name is exalted above all bleſ- Neh. 9. 5
ſing and praiſe.

Thou, even thou art Lord alone, thou haſt made Verſe 6
Heaven, the Heaven of heavens with all their hoſts;
the earth, and all things that are therein; the ſeas,
and all that is therein, and thou preſerveſt them all,
and the Hoſt of Heaven worſhipeth thee.

The great, and mighty, and terrible God, who Verſe 32
keepeth Covenant and mercy.

Who chargeth his Angels with folly. Job 4. 18

Who doth great things and unſearchable, mar- Job. 5. 9
vellous things without number.

Who giveth rain upon the Earth, and ſendeth Verſe 10
waters upon the fields.

To ſet up on high thoſe that be low, that thoſe 11.
which mourn may be exalted to ſafety.

Who diſappointeth the devices of the crafty, ſo that 12.
their hands cannot perform their enterprize.

Who taketh the wiſe in their own craftineſs, and 13.
the councel of the froward is carried headlong.

So that they meet with darkneſs in the day-time, 14.
and groop in the noon-day, as in the night.

But he ſaved the poor from the ſword, and from 15.
their mouth, and from the hand of the mighty.

He is wiſe in heart, and mighty in ſtrength: who Job 9. 4
hath hardened himſelf againſt him, and hath pro-
ſpered?

Which removeth the mountains, and they know Verſe 5
not; which overturneth them in his anger.

Which ſhaketh the Earth out of her place, and the 6.
pillars thereof tremble.

Which commandeth the Sun, and it riſeth not, and 7.
ſealeth up the ſtars.

Which

Verse 8 *Which alone spreadeth out the Heavens, and treads upon the waves of the Sea, &c.*

Job 15. 25 *Who putteth no trust in his Saints, yea, the Heavens are not clean in his sight*

Job 26. 6 *Before whom Hell is naked, and destruction hath no covering.*

Verse 7. *Who stretcheth out the North over the empty place, and hangeth the Earth upon nothing.*

8. *Who bindeth up the waters in his thick clouds, and the cloud is not rent under them.*

9. *Who holdeth back the face of his throne, and spreadeth his cloud upon it*

10. *Who hath compassed the waters with bounds until day and night come to an end.*

11. *The pillars of heaven tremble, and are astonished at his reproof.*

12. *Who divideth the Sea by his power, and by his understanding he smiteth through the proud.*

13. *Who by his Spirit hath garnished the heavens, and his hand hath formed the crooked Serpent.*

Job 37. 16 *Who is perfect in Knowledg.*

Verse 22, *With whom is terrible Majesty.*

23. *We cannot find him out, he is excellent in Power and in Judgment, and in plenty of Justice: He respecteth not them that are wise of heart.*

Psal. 8. 1 *Whose Name is excellent in all the earth, who hath set his glory above the Heavens.*

Psal. 33. 6 *By whose word the heavens were made, and all the host of them by the breath of his mouth.*

Verse 7 *Who gathereth the waters of the Sea together as an heap, and layeth deeps in store-houses.*

8 *That all the earth might fear him, and all the inhabitants of the world might stand in awe of him.*

Who

Who bringeth the counsel of the people to nought, & makes the devices of the people to be of none effect. 10.

Whose own counsel standeth for ever, and the thoughts of his heart to all generations. 11.

Who looks down from Heaven and beholds all the sons of men. 13.

From the place of his habitation, he looks upon all the inhabitants of the earth. 14.

Fashioning their hearts alike, and considering all their works. 15.

Who is the Lord most high and terrible, a great King over all the earth. Psal. 47. 2

Who is exalted above the Heavens, and his glory above all the Earth. Psal. 57. 5

Who by his strength setteth fast the mountains, being girded with power, Psal. 65. 6

Who stilleth the noise of the seas, the noise of their waves, and the tumult of the people. Verse 7

Who is terrible in his doings toward the children of men. Psal. 66. 5

Who ruleth by his power for ever, and his eyes behold the Nations. Verse 7

Who rideth upon the Heaven of heavens, which were of old. Psa. 68. 33

Who shall judg the people with righteousness, and the poor with judgment. Psal. 72. 2

All Kings shall bow down before him, and all Nations shall do him service. Verse 11

Whose Name shall endure for ever, and be continued as long as the Sun, and men shall be blessed in him, and all Nations shall call him blessed. 17.

Who only doth wondrous things. 18.

Whose Name alone is Jehovah, *who is the most high over all the earth.* Psal. 83. 18

Psal 89.6 *Who in the heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord?*

Verse 7 *Who is greatly to be feared in the Assembly of his Saints, and to be had in reverence of all them that are about him.*

8. *O Lord God of Hosts, who is a strong God like unto thee? or to thy faithfulness round about thee?*

9. *Thou rulest the raging of the Sea, when the waves thereof arise, thou stillest them.*

10. *Thou scatterest thine enemies with thy strong arme.*

11. *The Heavens are thine, the Earth also is thine: as for the world and the fulness thereof, thou hast founded them.*

13. *Thou hast a mighty arm, strong is thine hand, and high is thy right hand.*

14. *Justice and Judgement are the habitation of thy throne, mercy and truth shall go before thy face.*

Psal. 95.3 *Who is a great God, and a great King above all gods.*

Verse 4 *In whose hands are the deep places of the Earth, the strength of the hills is his also.*

5. *The Sea is his and he made it; his hands formed the dry land.*

Psal. 96.6 *Before whom are Honour and Majesty; and in whose sanctuary are strength and beauty.*

Psal. 99.2 *Who is great in Zion, and high above all people.*
Verse 3 *Whose Name is great and terrible for it is holy.*

4. *Who loveth judgment, and doth establish equity; executing judgment and righteousness in Jacob.*

Psa. 103.19 *Who hath prepared his throne in the Heavens, and his Kingdom ruleth over all.*

O Lord my God, thou art very great, thou art cloathed with Honour and Majesty. Psal. 104 1

Who coverest thy self with light as with a garment. Who stretchest out the heavens like a curtain. Verse 2

Who layeth the beams of his chambers in the waters, and maketh the clouds his chariots, and walketh upon the wings of the winds. 3

Who maketh his Angels spirits, his Ministers a flaming fire. 4

Who laid the foundations of the earth, that it should not be removed for ever. 5

Who hath set a bound to the waters of the Sea, that they might not pass over; that they turn not again to cover the earth. 9

Who sendeth the springs into the valleys, which run among the hills. 10

To give drink unto every beast of the field: the wild asses quench their thirst. 11

Who watereth the hills from his chambers: the earth is satisfied with the fruit of his works. 13

Who causeth grass to grow for the cattel, and herb for the service of man, that he may bring forth food out of the earth. 14

By whose appointment the Moon hath her seasons, and the Sun knoweth his going down. 19

O Lord, how manifold are thy works? in wisdom hast thou made them all; the earth is full of thy riches. 24

Holy and reverend is his Name. Psa. 111. 9

Who is high above all Nations; and his glory is above the Heavens. Psa. 113. 4

Who humbleth himself to behold the things that are in Heaven. Verse 6

Psal. 139 2 *Who knows our down-sitting, and our up-rising, and understandeth our thoughts a far off.*

Verse 3. *Who compasseth our path, and our lying down, and is acquainted with all our wayes.*

Ps. 145. 23. *Whose Kingdom is an everlasting Kingdom, and his dominion endureth throughout all generations.*

Verse 17. *Who is righteous in all his wayes, and holy in all his works.*

Psa. 146. 6. *Who made Heaven and Earth, the Sea, and all*
Act. 4. 24. *that therein is, who keepeth truth for ever.*

Psal. 146. 7. *Who executeth judgment for the oppressed, and giveth food for the hungry.*

Prov. 21. 30, 31. *Against whom there is no wisdom, nor understanding, nor counsel; from whom alone safety must come.*

Eccl. 12. 14 *Who will bring every work unto judgment, with every secret thing, whether it be good or evil.*

Isa. 2. 17. *Before whom the loftiness of man shall be bowed down, and the haughtiness of men shall be made low.*

Verse 19. *And they shall go into the holes of the rock, and into the caves of the earth, for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth.*

Psal. 6. 2. *Before whom the Seraphims do cover their faces.*

Isa. 28. 29. *Who is wonderfull in counsel, and excellent in working.*

Isa. 40. 12. *Who hath measured the waters in the hollow of his hand, and meted out the heavens with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hils in a balance.*

Isa. 40. 15. *Before whom the nations are as a drop of a bucket, and are counted as the small dust of the balance*

fame, who taketh up the Isles as a very little thing.

All nations before him are as nothing, and they are counted to him less then nothing and vanity. Verse 17.

Who sitteth upon the Circle of the earth, and the inhabitants thereof are as Grashoppers; that stretcheth out the heavens as a Curtain, and spreadeth them out as a tent to dwell in. 22.

Who bringeth Princes to nothing, and maketh the Judges of the earth as vanity. 23.

Who can make the worm Jacob to thresh the mountains, and beat them small, and make the hills as chaffe. Isa. 41. 14, 15.

Who created the Heavens, and stretched them out, who spreadeth forth the earth, and that which cometh of it, who giveth breath to the people upon it, and spirit to them that walk therein. Isa 42. 5

Who formed us from the womb, who maketh all things, who stretcheth forth the Heavens alone, and spreadeth abroad the earth by himself. Isa. 44. 24

That frustrateth the tokens of lyers, and maketh diviners mad, that turneth wise men backwards, and maketh their knowledg foolish. Verse 25

That confirmeth the word of his servants, and performeth the councel of his messengers. 26.

Who can declare the end from the beginning, and from ancient times the things that are not yet done, whose councel shall stand, and he will do all his pleasure. Isa. 46. 13

Who is the first and the last, whose hand hath laid the foundations of the earth, and his right hand hath spanned the Heavens. Isa. 48. 12

At whose rebuke the sea is dried up, and the Isa. 50. 2

rivers become a wilderness, their fish stinketh because there is no water, and dye for thirst.

Verse 3. *Who cloatheth the heavens with blackness, and maketh sackcloth their covering.*

Isai. 57. 15 *Who is the high and lofty one inhabiting eternity, whose name is holy, who dwelleth in the high and holy place.*

Isai 66. 1. *Who hath the heavens for his throne, and the earth for his foot-stool.*

Jer. 10. 10 *The only true and living God, the everlasting King, at whose wrath the earth doth tremble, and the nations are not able to abide his indignation.*

Verse 12. *Who made the earth by his power and hath established the world by his wisdome, and stretched out the heavens by his discretion.*

Jer. 11. 10 *The Lord of Hosts that judgeth righteously, that tryeth the reins and the heart.*

Jer. 17. 10 *Who giveth to every man according to his wayes, and according to the fruit of his doings.*

Jer. 23. 24 *From whom no man can hide himself, that he shall not see him; who fils heaven and earth.*

Jer. 31. 25 *Who giveth the Sun for a light by day, and the Ordinances of the Moon and of the Stars, for a light by night; who divideth the Sea when the waves thereof roar, the Lord of Hosts is his Name.*

Jer. 32. 27 *Thou hast made the heavens and the earth by thy great power and stretched out arme, and there is nothing too hard for thee.*

Ver. 18. *Thou shewest loving kindness unto thousands, and recompencest the iniquities of the fathers into the bosome of their Children after them: The great, the mighty God, the Lord of hosts is his name.*

19. *Great in counsel, and mighty in work, for thine*

eyes

eyes are open upon all the wayes of the ſons of men, to give to every man according to his works, and according to the fruit of his doings.

Who made the Earth by his power, and eſtabliſhed the world by his wiſdom, and hath ſtretched out the heavens by his underſtanding. Jer. 51 15

In whoſe hands our breath is, and whoſe are all our wayes. Dan. 5. 23

Whom there are thouſand thouſands that miniſter unto, and ten thouſand times ten thouſands ſtand before him. Dan. 7. 10

The Lord God of Hoſts, who formed the mountains, and created the wind, and declared unto man what is his thought; that maketh the morning darkneſs, and treadeth upon the high places of the earth. Am 4 13

When he toucheth the land, it ſhall melt, and all that dwell therein ſhall mourn. Am 9. 5

Who buildeth his ſtorehouſe in the heavens, and hath founded his troop in the earth; that calleth for the waters of the ſea, and powreth them out upon the face of the earth. Verſe 6

Who is of purer eyes then to behold evil, and cannot look upon iniquity. Hab. 1. 13

Who quickneth the dead, and calleth thoſe things that be not, as though they were. Rom. 1. 17

Whoſe judgments are unſearchable, and his ways paſt finding out. Rom. 11. 33

Who is over all, God bleſſed for ever. Rom. 9. 5

Who will bring to light the hidden things of darkneſs, and will make manifeſt the councels of the heart 1 Cor. 4. 5

Who doth every thing according to the counſel of his own will. Eph. 1. 11

Who is able to do exceeding abundantly, above all
Eph. 3. 20 *that we can ask, or think.*

By whom all things were created, that are in
Col. 1. 16 *heaven and earth, visible and invisible, whether*
they be Thrones, or Dominions, or Principalities, or
Powers.

who is the King eternal, immortal, invisible, the
1 Tim. 1. 17 *only wise God.*

The blessed and only Potentate, the King of kings,
Ch. 6. 15 *and Lord of Lords.*

who only hath immortality, dwelling in the light
Verse 16 *which no man can approach unto, whom no man hath*
seen, or can see,

In whose sight there is no creature that is not mani-
Heb. 4. 13 *fest, but all things are naked, and open unto the eyes*
of him with whom we have to do.

who is yesterday, to day, and the same for ever.
Heb. 13. 8

At whose dreadful appearance the Kings of the
Rev. 6. 15 *earth, and the great men, and the rich men, and the*
chief captains, and the mighty men shall be calling
to hide themselves in the dens, and the rocks of the
mountains.

Crying to the mountains and rocks, fall on us, and
Verse 16 *hide us from the face of him that sits upon the*
Throne, and from the wrath of the Lamb.

II. Invocations of the second sort, are such Scripture expressions as these.

The Lord, the Lord God, merciful and gracious,
Exod. 34. 6 *long-suffering, and abundant in goodness and*
truth.

Keeping mercy for thousands, forgiving iniquity,
Verse 7 *and transgression and sin.*

who is a God ready to pardon, gracious and mer-
Neh. 9. 17 *ciful*

ciſull, ſlow to anger, and of great kindneſs.

Who is a refuge for the oppreſſed, a refuge in time of trouble. Pſalm 9. 9

Who will never forſake them that ſeek him: Verſe 10

Whoſe word is right, and all his works are done in truth. Pſal. 33. 4

Whoſe eye is upon them that fear him, and upon them that hope in his mercy. Verſe 18

To deliver their ſoules from death, and to keep them alive in famine. Verſ 19

Who will not ſuffer them to want that fear and truſt in him. Pſal. 34. 8, 9

Whoſe eyes are upon the righteous, and his eares are open to their cry. Verſe 15

To hear and deliver them out of all their troubles. Verſe 17

Who is nigh unto them that are of a broken heart and ſaveth ſuch as be of a contrite Spirit. Verſe 18

Who will redeem the ſoul of his ſervants, and none of them that truſt in him ſhall be deſolate. Verſe 22

Whoſe mercy is in the heavens, and his faithfulneſs reacheth to the clouds. Pſal. 36. 5

Whoſe righteouſneſs is like the great mountains, and whoſe judgements are a great deep, who preſerveth man and beaſt. Verſe 6

Our refuge and ſtrength, A very preſent help in trouble. Pſal. 46. 1

The God that heareth Prayer, unto whom all fleſh ſhould come. Pſal. 65. 2

The confidence of all the ends of the earth, and of them that are afar off upon the ſea. Verſe 5

Who delivereth the needy when he cryeth, the poor alſo, and him that hath no helper. Pſal. 72. 12

Who ſhall redeem their ſoul from deceit and Verſe 14

violence, and precious shall their blood be in his sight.

Psal. 103.8 Who is merciful and gracious, slow to anger and plenteous in mercy.

Verse 9 Who will not always chide, neither will he keep his anger for ever.

10 Who does not deal with us after our sins, nor reward us according to our iniquities.

13 Like as a father pitieth his children, so the Lord pitieth them that fear him.

14 He knowes our frame, he remembers that we are but dust.

17 Whose mercy is from everlasting to everlasting upon them that fear him, and his righteousness unto childrens children.

18 To such as keep his Covenant, and to those that remember his Commandments to do them.

Psal. 145.8 Who is gracious and full of compassion, slow to anger, and of great mercy.

Verse 9 Who is good to all, and his tender mercies are over all his works.

18 Who is nigh unto them that call upon him, to all that call upon him in truth.

19 He will fulfil the desires of them that fear him, he also will hear their cry, and will help them.

Isa. 51.6 Though the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner, yet his salvation shall be for ever, and his righteousness shall not be abolished.

Isa. 66.2 Who hath great regard to them that are poor, and of a contrite spirit, and tremble at his Word.

Jer. 14.8 Who is the hope of Israel, and the Saviour thereof in time of trouble.

Who

Who hath no pleasure in the death of the wicked, but rather that he should turn from his way and live. Ezek. 33. 11

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage, who retaineth not his anger for ever, because he delighteth in mercy? Mic. 7. 18

Who will turn again and have compassion upon us, subduing our iniquities, and casting all our sins into the depth of the sea. Verse 19

Who hath promised where two or three are gathered together in his name, to be in the midst of them. Mat. 18. 20

Who does abound in riches of goodness and forbearance and long-sufferance, which should lead us to repentance. Rom. 1. 4

Who is rich unto all that call upon him. Rom. 10. 12

Who is the Father of mercies, and the God of all comfort. 2 Cor. 1. 3

The God of our Lord Jesus Christ, the Father of glory. Eph. 1. 17

The Father of lights, from whom every good and perfect gift doth come, with whom there is no variableness, neither shadow of turning. Jam. 1. 17

Who is not willing that any should perish, but that all should come to repentance. 2 Pet. 3. 9

III. Divine compellations of the third sort may be derived from such Scriptures as these.

Who keepeth Covenant and mercy for them that love him, and observe his commandments. Neh. 1. 5

Who will deliver us in six troubles, yea, in seven there shall no evil touch us. Job 5. 19

Who in famine shall redeem us from death, and in war from the power of the sword. Verse 20

O thou preserver of man.

Job 7.20. *O Lord our Lord, how excellent is thy Name in*
Psal. 8. 1 *all the world.*

Psal. 18. 2 *My rock, my fortress, and my deliverer, my God, my strength, in whom I will trust, my buckler, the horn of my salvation, and my high tower.*

Verse 3. *Who is worthy to be praised.*

Psa. 19. 14 *My strength and my redeemer.*

Ps. 22. 9. 13 *Who tookest me out of the womb, and hast been my hope and my God, since I was upon my mothers brest.*

Psal. 27. 9 *The God of my salvation.*

Psal. 33. 5 *Who loveth righteousness and judgment, and the earth is full of his goodness.*

Verse 12 *Blessed is the Nation whose God is the Lord, and the People whom he hath chosen for his own inheritance.*

Verse 20 *Our help and our shield.*

Psa. 35. 27 *Who hath pleasure in the prosperity of his servant.*

Psal. 36. 7 *How excellent is thy loving kindness; O God, therefore shall the sons of men put their trust under the shadow of thy wings.*

Verse 8 *They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures.*

Verse 9 *For with thee is the fountain of life, and in thy light shall we see light.*

Psal. 46. 1 *Our refuge and strength, a very present help in trouble.*

Psal 63. 3 *Whose loving kindness is better then life.*

Psal. 65. 8 *Who maketh the out goings of the morning and evening to rejoyce.*

Verse 9 *Who visiteth the earth and watereth it, and greatly*

greatly enricheth it with the river of God.

Who maketh it soft with showers, and blesseth the springing thereof. Verse 10

Who crowneth the year with his goodness, and his paths drop fatness. Verse 11

Who cloatheth the pastures with flocks, and covers the valleys with corn. Verse 13

Who holdeth our soul in life, and suffereth not our feet to be moved. Psal. 66. 9

Who shall judge the poor of the people, and save the children of the needy, and shall break in pieces the oppressor. Psal. 72. 4

He shall deliver the needy when he cryeth, the poor also, and him that hath no helper. Verse 12

He shall spare the poor and needy, and shall save the soules of the needy. Verse 13

He shall redeem their soul from deceit and violence, and precious shall their blood be in his sight. Verse 14

Whom have I in heaven but thee, and there is none upon earth that I desire besides thee. Psal. 73. 25

My flesh and my heart faileth, but God is the strength of my heart and my portion for ever. Verse 26

The shepherd of Israel. Psal. 80. 1

Who art the glory of our defence, and in whose favour our horn shall be exalted. Psal. 89. 17

For the Lord is our defence, and the holy one of Israel is our King. Verse 18

He is my refuge and my fortresse, my God, in him will I trust. Psal. 91. 2

He shall cover me with his feathers, under his wings will I trust, his truth shall be my shield and buckler. Verse 4

Who forgives all our iniquities, and heales all our diseases. Psal. 103. 3

Who

Verse 4 *Who redeems our life from destruction, who crowneth us with loving kindness and tender mercies.*

Verse 6 *Who executeth righteousness and judgment for all that are oppressed.*

Ps. 119, 68 *Thou art good, and thou dost good.*

Psalm. 145 *Who is greatly to be praised, and whose greatness is unsearchable.*

Verse 20 *Who preserveth all them that love him.*

Isa. 40. 11 *Who shall feed his flock like a Shepherd, and shall gather his Lambs with his arms, and carry them in his bosome, and shall gently lead those that are with young.*

Isa. 51. 3 *Who will comfort Sion and build her waste places, making her wilderness like Eden, and her Desart like the garden of the Lord, so that joy and gladness shall be found therein, thanksgiving and the voyce of melody.*

Verse 5 *Whose righteousness is near, and his salvation gone forth, whose arms shall judg the people, the Isles shall wait upon him, and in his arm shall they trust.*

Verse 22 *That pleadeth the cause of his people.*

Jer. 14. 8 *The hope of Israel, the Savior thereof in the time of trouble.*

Jer. 16. 19 *O Lord, my strength, and my fortress, and my refuge in the day of affliction, to whom the Gentiles shall come from the ends of the earth, and shall say, surely our fathers have inherited lies, vanity, and things wherein there is no profit.*

Hos. 13. 4 *Besides whom there is no Saviour.*

Acts 14. 17 *Who heareth not himself without a witness unto all the Nations of the world, doing them good, giving them rain from heaven, and fruitful,*

fruitful seasons, filling their hearts with food and gladness.

In whom we live, move, and have our being. Act. 17.28

Who hath blessed us with all spirituall blessings, in heavenly places in Christ. Eph. 1.3

Who is rich in mercy. Eph. 2.4

The Father of our Lord Jesus Christ, of whom the whole family in Heaven and Earth is named Eph. 3.14

Our Father who hath loved us, and hath given us everlasting consolation, and good hope through grace. 2 Th. 2.16

Who is the Saviour of those that believe. 1 Tim. 4.10

The living God who giveth us richly all things to enjoy. 1 Tim. 6.17

The God of peace, who brought again from the dead the Lord Jesus Christ, that great shepherd of his sheep, through the blood of the everlasting Covenant. Heb. 13.20

The God of all grace, who hath called us into his eternall glory by Christ Jesus. 1 Pet. 5.10

The King of Saints, whose works are great and marvellous, and his ways just and true. Rev. 15.3

There may be divers the like expressions of each kinde collected from several places of Scripture: Of some or more of these, the first and chief material of a Preface should consist.

These several kinds may be variously interimixed according as divers occasions shall require. The Scriptures do afford sundry examples to this purpose.

O Lord God of Heaven, the great and terrible God that keepeth Covenant, and mercy for them that love him and observe his Commandments. Neh. 1.5 Dan. 9.4

The

Psal. 46.7 *The Lord of hosts, the God of* Jacob *our refuge.*
Isai. 43.3. *The Lord our God, the holy one of* Israel *our Saviour.*
Verse 14. *The Lord our Redeemer, the holy one of* Israel.
Isai. 45.21 *who is a just God and a Saviour, and there is none besides him.*
Isai. 49.26 *The Lord who is our Savior and Redeemer, the mighty one of* Jacob.
Isai. 54.5 *Our Maker, and our Husband, whose Name is the Lord of Hosts, our Redeemer, the holy one of* Israel, *the God of the whole Earth,*
Matth. 6.9 *Our Father which art in Heaven.*

I have been the larger in the rehearsal of such Passages, because they will not only afford us matter for a *Preface*, but supply us likewise with divers proper *Arguments*, upon several occasions, for the exciting of our faith, and fervency in the humbleness of petition.

II. The second Material in a Preface, to be joyned with the former, is some general acknowledgment of our own unworthiness, as, that *we who*
Gen. 18.27 *are but dust and ashes.*
Gen. 32.10. *Less then the least of all his mercies.*
Job. 13.25 *As leaves driven to and fro, and as dry stubble.*
Psal. 14.3 *Altogether abominable and filthy.*
Psal. 22.6 *Worms, and no men.*
Psal. 95.7 *The people of his pasture, and sheep of his hands.*
Ps. 103. 15 *whose days are as grass, as the flower of the field, so he florisheth.*
Ver. 16 *When the wind passeth over it, it is gone, and the place thereof shall know it no more.*
Psal. 144.3 *Lord what is man, that thou takest knowledg of him? or the sonne of man that thou makest account of him?*

Man

Man is like to vanity, his dayes are as a shadow that passeth away. Verse 4.

Whose breath is in his nostrils, and wherein is he to be accounted of? Isa. 2. 22.

All Nations before him are as nothing, and counted to him less then nothing. Isa. 40. 17.

Prodigal children, unprofitable servants, of polluted lips, and uncircumcised hearts, &c. 1 Tim. 1. 15.

The chief of sinners.

III. An expression of our purpose to approach unto him, in this duty. That we do desire III.

To worship, and fall down, and kneel before the Lord our Maker. Psal. 95. 6.

To bring our iniquities to remembrance. Num. 5. 15

To afflict our souls in his sight. Num. 29. 7

To make him our hope and refuge in the day of evil. Jer. 17. 17.

To seek his face, to meet him in his ways; To speak good of his Name: To wait upon him in his Ordinances.

To approach before him in his courts, that we may be satisfied with the goodness of his house, even of his holy Temple. Psal. 65. 4.

To set forth the honour of his Name, and make his praise glorious. Psal. 66. 2.

To bless our God, and make the voice of his praise to be heard. Verse 8.

To give unto the Lord the glory due unto his Name, to bring an offering, and come into his Courts. Psal. 96. 8.

To worship the Lord in the beauty of holiness. Verse 9.

To exalt the Lord our God, and to worship at his footstool. Psal. 99. 5.

To

Psal. 116. 17 Verse 18 *To offer unto him the sacrifice of thanksgiving, and to call upon the name of the Lord.*

To pay our vows unto the Lord in the presence of his people, in the Courts of the Lords house,

Psa. 138. 2 *To worship towards his holy temple, and to praise his Name for his loving kindness, and for his truth.*

Psal. 145. 5 *To speak of the glorious honour of his Majesty, and of his wondrous works.*

IV. IV. A desire of his assistance, acceptance, and attention: that we may be able to perform this duty in an acceptable manner, with such holy affections as he hath required.

Rom. 8. 26 *That his good Spirit may help our infirmities, and make intercession for us.*

Rom. 5. 5 Isa. 64. 7 *That he would shed abroad his love in our hearts, and stir up our souls to lay hold of him.*

Psal. 51. 15 *That he would open our lips, that our mouths may shew forth his praise.*

Isa. 45. 19 *That we may not seek his face in vain.*

Psal. 80. 18 Verse 19 *That he would quicken us to call upon his Name.*

That he would cause his face to shine upon us, and lift up the light of his countenance.

1 Kin. 8. 28 *Have thou respect unto the Prayer of thy servant, and to his supplication, to hearken unto the cry and to the Prayer which thy servant prayeth before thee to day.*

Verse 30 *Hear thou in heaven thy dwelling place, and when thou hearest, forgive.*

2 Kin. 19. 16 *Lord bow down thine ear and hear; open, Lord, thine eye and see.*

Neh. 1. 6 *Let thine ear now be attentive, and thine eyes open, that thou maist hear the prayer of thy servant.*

Psalm 5. 1 *Give ear to my words, O Lord, consider my meditation.*

Hearken

Hearken to the voice of my cry, my King, and my God; for unto thee will I pray. Verse 2

That he would hear our voice out of his holy Temple, and let our cry come before him even into his ears. Psal. 18. 6

That the words of our mouths, and the meditations of our hearts may be alwayes acceptable in his sight. Psal. 19. 14

Hear, O Lord, when I cry with my voice; have mercy also upon me, and answer me. Psal. 27. 7

Give ear to my prayer, O God, and hide not thy self from my supplication. Attend unto me, and hear me. Psa. 55. 1, 2

Let my prayer come before thee, incline thine ear unto my cry. Psal. 88. 2

Lord, hear my voice, let thine ear be attentive to the voice of my supplication. Psal. 130. 2

Let my Prayer be set forth before thee as Incense, and the lifting up of my hands as the evening sacrifice. Psal. 141. 2

Hear my prayer, O Lord, give ear to my supplications; in thy faithfulness answer me, and in thy righteousness. Psa. 143. 1

Hear me speedily, O Lord, my spirit faileth, hide thy face from me, lest I be like to them that go down into the pit. Verse 7.

Look down from heaven, and behold from the habitation of thy holiness, and of thy glory. Isa. 63. 15

Some one or more of these Particulars, may upon several occasions afford fitting matter for a *Preface*; which is the first thing to be considered and enlarged, in conceiving a *form of Prayer*.

CHAP. VII.

Confessions of sins, by enumeration of them: and first of Original sin.

NExt to the *Preface*, *Confession* does (according to the more usual and ordinary course) succeed.

The first thing to be confessed in the *Enumeration* of sin (as is before expressed in the scheme of Confession) is *Original* sin.

Eccl.7.29 *Whereas God at first made man upright, he hath since corrupted himself, by seeking out many inventions.*

Jer.2.21 *He planted our first Parents a noble Vine, a right seed; but they quickly turned into degenerate plants of a strange Vine.*

Isa.48.8 *So that we are transgressors from the womb.*

Psal.51.1 *Being shapen in iniquity, and conceived in sin.*

Isa.1.4 *A seed of evil doers, children that are corrupters.*

Rom.11.17 *Branches of the wild Olive.*

Eph.2.1 *Being naturally dead in trespasses and sins.*

Verse 3 *Children of wrath,* bearing about us

Rom.6.6 *the old man.*

Rom.7.24 *A body of sin, and of death.*

Verse 23 *A law of our members.*

Joh.3.6 *Being born only of the flesh.*

Rom.7.17 *Having sin that dwels in us.*

Verse 21 *And is alwayes present with us.*

Heb.12.1 *And doth so easily beset us.*

This *Original* sin hath been propagated to us, both

both by { Imputation. / Real Communication.

1. By *Imputation* of *Adam*'s particular transgression, in eating the forbidden fruit; for we were legally parties in that Covenant, which was at first made with him, and therefore cannot but expect to be liable unto the guilt which followed upon the breach of it. *By one man sin entred into the world, and death by sin, and so death passed upon all men.* Rom. 5. 12

2. By real *Communication* of evil concupiscence, and depravation upon our natures, which was the consequent of the first rebellion. We were all of us naturally in our first Parents, as the streams in the fountain, or the branches in the root, and therefore must needs partake the same corrupted nature with them; For *who can bring a clean thing out of an unclean?* And *what is man that he should be clean? or he that is born of woman that he should be righteous?* This might justly make us more loathsome and abominable in God's eyes, then either Toads or Vipers, or any other the most venemous, hurtfull creatures are in ours: and for this alone, he might justly cut us off, and condemn us, though it were meerly for the prevention of that mischief and enmity against him, which the very principles of our natures are infected with. Job 14. 4. Job 15. 14

Though man were at the first made *little lower then the Angels, being crowned with glory and honour*, having dominion over the other creatures, all things being put under his feet; yet this corruption of our nature hath now made us become Psal. 8. 5, 6

Psal. 49. 20 *more vile than the beasts that perish.*

'Tis the root and the fountain of all other sin, from whence every actual abomination does proceed; Atheism, and Pride, and baseness, and cruelty, and prophaneness, and every other vice, which the most wicked wretch in the world is guilty of, doth proceed from hence. Hell it self, which is the proper place of sin, is not more full of sin, for the kinds of it, then our natures are. If there be any particular sin which we have not fallen into in our *lives*, 'tis not for want of corrupt principles and dispositions in our *natures*, which do incline us to fall; but by reason of Gods *restraining* of *renewing* grace, which hath as yet with-held us from them; without which we should break out into as great abominations as were ever committed by the vilest of the sons of men.

All that Pravity and baseness, which fils up every part and power about us, are but diffusions of our Original corruption. What a world of mischief is there in our several parts, our Wills, Affections, our Tongues, Eyes? And yet all these are but as little *rivulets*: The *fountain*, or rather the *Sea* that feeds them, is our corrupted nature.

'Tis this that fils us with enmity against all spiritual truths and Ordinances; makes us (what we should tremble to think of) haters of God, though he be the God of our life and of our happiness; in whom we live, and move, and have our being.

Rom. 7. 21 Verse 13 Hence is it that *when we would do good, evil is present with us*; that we have *a law in our*

members

members, rebelling against the law of our minds, and bringing us into captivity to the law of sin.

'Tis this that makes us like corrupted vessels, to pollute all the gifts that are powred into us; those graces and abilities which from God are bestowed upon us, pure and excellent, when they are by us put forth in duties, are not without some savour of our own corruption.

This contains in it not only an utter *deficiency* of all good, but also a *loathing* and disliking of it; Not only a *liableness* to evil, but also an inherent *propension*, and strong desire to it. All which is as natural to us, as blackness to an *Ethiopian*; and like the *fretting Leprosie*, adheres to our natures with so much pertinacy, that it cannot be utterly removed while we are on this side the grave, till these our earthly tabernacles shall be dissolved. *No soap nor nitre can purge it*, The general deluge could not wash it away; that swept away sinners indeed, but not one sin. Neither shall the fire of the last day cleanse it. Lev 14.45 Jer. 2.22

It does totally overspread both { Inward / Outward } man our

1. Our *Inward man* is hereby deprived both in respect of
   1. Understandings.
   2. Consciences.
   3. Affections.
   4. Wills.
   5. Memories.

1. Our *Understandings* are hereby become full of vanity, inconsiderateness, ignorance; neither *knowing nor enquiring after God*; *Every thought & imagination of the heart being only evil, and that* Rom. 3. 11 Gen. 6. 5

continually. So that we are *not of our selves sufficient to think any thing that is good,* being given over
2 Cor. 3. 5 to a *reprobate mind, vain in reasonings, a mind void of*
Rom. 1. 28 *judgment, not liking to retain God in our knowledge,*
Becoming vain in our imaginations, having our
Verse 21 *wicked hearts darkned, being wise to do evil, but*
Jer. 4. 22 *foolish to that which is good. Counting the things of*
1 Cor. 2. 14 *God foolishness. Being carnally minded,* which is
Rom. 8. 5 *enmity against God. For it is not subject to the law*
Verse 7 *of God, neither indeed can be.*

Full of pride, prejudice and contradiction against all sacred truths; setting up our own imaginations, and fleshly reasonings against the spiritual notions that are dictated to us. *Being alienated from the life of God, through the blindness that*
Eph. 4. 18 *is in us.*

2. Our *Consciences* are hereby become full of stupidity, and insensibleness, *past feeling,* being *seared as with an hot iron;* Altogether *defiled:* Not
Eph. 4. 19 performing their office of *bearing witness, accusing,* or *excusing us* rightly according to several oc-
1 Tim. 4. 2 casions. Being deaf unto every holy suggestion of
Tit. 1. 15 God's Spirit, secure against all the threats, and
Rom. 2. 15 judgments of the Law.

3. Our *Hearts* and *Affections* being evil from
Gen. 8. 21 *our youth*: full of wicked policies, and unsearchable deceits. *Deceitful above all things, and de-*
Jer. 17. 9 *sperately wicked, who can know them?* Full of *lu-*
Gal. 5. 7 *stings against the Spirit of God: sending forth evil thoughts, murthers, adulteries, fornications,*
Mat. 15. 19 *thefts, false witness, blasphemies,* full of folly
and *madness;* preferring empty, transitory con-
Eccles. 9. 3 tentments, before those great matters that con-

cern

cern our eternity. Altogether obdurate against the means of grace; not to be wrought upon either by hopes or fears, by mercies or judgments; slighting the threats of God, undervaluing his promises, disturbing his power, abusing his patience; quickly *revolting*, and *backsliding* from every holy desire. Jer. 5. 23 Pro. 14. 14

Who can say, I have made my heart clean, I am pure from my sins? Prov. 20. 9

4. Our *Wils* have now lost their first native freedome, making us become *servants unto sin: Bringing us into bondage into corruption*: Being full of loathing and averseness, full of enmity, and obstinacy against any thing that is good. Joh. 8. 24 2 Pet. 2. 9

Casting Gods laws behind our backs, and hating to be reformed. Psa. 50. 17

5. Our *Memories* being naturally very unfaithfull, and *slippery* in letting out things that are good, but very tenacious in evil matters. Heb. 2. 1.

II. Our *outward man*, which was at first created with a kind of Divine Majesty above the other creatures, is now become weak and vile, exposed to all manner of infirmities, diseases, sins. So that we are all over nothing else but a *body of sin, and of death, our members being instruments of unrighteousness*. II. Rom. 6. 13

Eyes full of Adultery, Pride, Envy. 2 Pet. 2. 14

Ears *uncircumcised*, deaf unto every holy suggestion, easily open and attentive to vanities, lies, slanders. Act. 7. 51

Tongues *unruly, and full of deadly poyson*, containing a *world of iniquity*: *defiling the whole body, setting on fire the course of nature, being them-* Jam. 3. 8 Verse 6

selves set on fire of Hell. Given to unsavoury, unedifying discourses, revilings, prophaneness, blas-
Psal. 57. 8 phemies, That which should be *our glory, the best*
Psal. 108. 1 *member that we have,* is by this Original corrupti-
on, become the worst, defiling all the rest.

Rom. 3. 13 Our Throat *being as an open sepulchre; with*
Ver. 14, 15 *our tongues we use deceit, the poyson of asps is under*
16, 17, 18 *our lips. Our mouth is full of cursing and bitterness, our feet are swift to shed blood; destruction and misery are in our ways: and the way of peace have we not known; there is no fear of God before our eyes.*

All which will yet appear more deformed and loathsome, if we look upon our own natures in the rage, blasphemies, baseness, madness of other mens lives: There being not any kind of evil, which either man, or devil hath committed, but there are in our natures the principles and inclinations to it; The best of us being by nature as bad as the worst of sinners.

To which may be added our aptness to slight and undervalue the thought of this Original corruption, though it hath already brought so much mischief upon all mankind, wholly depraved us in our faculties, and principles, and spread a curse and deformity upon the whole creation.

CHAP.

CHAP. VIII.

The enumeration of actual sins, both National and Personal, against the Law and Gospel, and particularly against the first Commandment.

IN the *Enumeration* of sins, next to *Original*, we are to acknowledg our *Actual* transgressions, which flow from the other, as *acts* do from their *habits*.

These in the general are distinguishable into sins *National*, and *Personal*; of *Omission*, and *Commission*; in *thought*, *word* and *deed*; the particulars of which do refer to some kinde of breach against the { Law. / Gospel. } { First / Second } Table, and may properly be enumerated under those heads to which they appertain. Every commandment having in it both a { Positive / Negative } part, and comprehending the Obedience of the whole man.

But now because it may be sometimes convenient to make a distinct recital of *National* sins, therefore we ought to be observant, and prudent in the choice of fitting matter to this purpose.

There are three things that will raise a sin to a publick guilt, and make it become *National*.

1. Com-

1. Common practice.
2. Publick establishment of connivance.
3. General insensibleness.

These are variously applicable (according to the condition of several times) both to offences against the first and second Table. As Idolatry, Superstition, Heresie, Prophanenes, Incouragement to wild and desperate errors, Ingratitude and unfruitfulness under publick and common mercies; security and inadvertency under all those various dispensations that befal us, inconsiderateness of the day of our visitation, and the things that concern our peace, loathing of our spiritual Manna, breach of our publick and solemn Engagements.

Bloodguiltiness, Cruelty, Injustice, Oppression, Peevishness, Bitterness, A spirit of Disobedience, Confusion, Giddiness in respect of Civil order, &c.

Further to appertain the *iniquities of our fathers*, and of all publick orders and degrees of men; *Our Kings, our princes, our Priests*, which ought upon some special occasions to be acknowledged and bewailed. But there are not reducible unto any particular Catalogue, because they do continually vary according to several times.

In the enumeration of *personal* sins, a man ought chiefly to insist upon those particulars, wherein he is more especially guilty; But withall he should know and (upon several occasions) be able to reckon up the species and kinds of all sins.

See Bishop *Downhams* Abstract.

These may best be discovered by looking upon the

the divine law, according to its latitude and fulneſs, examining what is therein {Injoyned / Forbidden} concerning either the duties of *Piety* towards God, in the *firſt* Table; or the duties of *Charity* towards our *Neighbours*, in the *ſecond* Table. Biſhop *Andrews* Catechiſm Mr. *Brinſley's* Watch. 1. Part.

The firſt Commandment does forbid the not having *Jehovah* alone for our God, and conſequently the not knowing, not believing, not adhering, not ſubmitting to him; The not behaving our ſelves towards him in all reſpects as our God.

So that we ſin againſt this by *ignorance*, when we do not labour after ſuch a meaſure of knowledg in divine truthes, as is proportionable to the callings wherein we are, the *time* and *means*, which we have had. When *we do not deſire the knowledg of Gods waies*; Being *content to ſit in darkneſs, and in the region and ſhadow of death*; not endeavouring to acquaint our ſelves with his Power, Majeſty, Juſtice, Mercy, Wiſdome, Unchangeableneſs, and thoſe other Attributes of the Divine Nature. Not ſearching the Scriptures, *proving that things that are moſt excellent*. Ignorance Heb. 5. 12 Job. 21. 14 Mat. 4. 16 Phil. 1. 10

When our knowledg is only literal and *unеffectual*, not working anſwerable obedience in our lives; when we are not carefull to obſerve and conſider, and treaſure up in our hearts thoſe holy truths, which at any time have been diſcovered to us; but ſuffer them to *ſlip from us*, by inadvertency or forgetfulneſs; Not ruminating upon them, or recalling them to mind, according to our ſeveral occaſions. Luk. 12. 47 Heb. 2. 1

By

Infidelity. By *infidelity*, when we do not assent unto his law, as being *holy*, *just*, and *good*; not labouring to strengthen our faith in his holy Attributes and Word, Not so firmly believing his *threats* and *judgements* as to be humbled thereby: Or his *Promises*, as to be invited by them to newness of life.

Diffidence. By *Diffidence*, not adhering to him with all Psa. 55. 22 our hearts, not *casting our burden* upon him; Not trusting him in the want of outward means, full of carking and solicitous thoughts; Apt to put Jer. 17. 5 our confidence in *arms of flesh*, broken reeds, lying vanities.

Want of Love. By want of *Love*, not loving of him with all our affections and might, preferring the love of our selves, of pleasure, riches, honour, and the like earthly vanities, before the infinite and absolute good that may be found in him. Suffering our shame, worldliness, security, hopes, fears, dependencies, want of leisure, and such like poor respects, to reduce our affections from him, and to hinder our communion with him. Loving his creatures, his enemies, any thing rather then himself, Jer. 2. 13. *forsaking the Fountain of living waters, and* Isa. 55. 2 *hewing out unto our selves broken Cisterns that will hold no water. Spending our time and money for that which is not bread, and our labour for that which satisfieth not.*

Want of Zeal. By *want of zeal*, not being zealous for his glory in the forward and chearful use of such means whereby it may be *promoted*; in a fervent and resolute opposition of those things that may *hinder* it; in a hearty sense and sorrow for those reigning corruptions, either *publick* in the *times*, or

or *private* in our own *Souls*, whereby it hath been abused; wronging good causes, either by our lukewarmness, or else by our blind indiscreet zeal.

By *want of rejoycing* in him, not *serving him with gladness of heart*: Not *rejoycing in the Lord*; Not finding any such relish in his holy Word and Ordinances, whereby they may seem sweeter then the honey and the honey-comb, but rather counting his wayes grievous and burdensome unto us. Want of joy. Deut. 28. 47. Isa. 61. 10.

By *Unthankfulness* for those *great* mercies which are freely bestowed upon us; *not rendring unto the Lord according to the benefits we receive*, failing in the acknowledgment of them, letting them slip by us without any regard or notice; Being too apt to ascribe Gods blessings unto our own deserts and endeavours; *Sacrificing to our own nets*; Subject to forget his favours, though he doth renew them every moment: And amongst those few that we do take notice of, and remember, yet our thankfulness for the *receipt* of them, is no way proportionable to our importunity in the *want* of them: Expressing our slighting of them, even in our very thanksgiving for them: Not mentioning them with any hearty sense or affections; Not willing to acknowledge them by charity towards his distressed members, according to our abilities and opportunities; But rather *returning evil for good, and hatred for his good will*. Like *Jesurun*, waxing fat and kicking with the heel. Abundance making us wanton, and contemptuously to spurn at his laws. Lading and Unthankfulness. 2 Chron. 32. 25. Love. Hab. 1. 16. Jer. 2. 13. Psal. 109. 5. Deut. 32. 15.

wea-

wearying him with our sins, whilest he does continually heap upon us his unwearied mercies.

Impatience. By our *Impatience* under those *small* crosses that are justly inflicted upon us. Not behaving our selves humbly and chearfully under Gods fatherly chastisements. *Not accepting the punishment of our iniquity*, though it be *much less then we have deserved.* Not *fearing the indignation of the Lord*, as considering how *we have sinned against him.* Being subject to murmuring and repining, to fainting and despair, to seek help and deliverance by unlawful means.

Lev. 26. 41
Ezra 9. 13
Mich. 7. 9

Disobedience. By want of submission and *obedience* unto him, according to our duty and profession; very inconstant in our holy services, temporary, and by fits, subject to backslide, and revolt upon every slight temptation. *Our goodness being as the morning cloud, and as the early dew which passeth away.* Not *Universal* in our obedience, but partial, and by halves, apt to pick and chuse in our duties, according as they may best suit with our own humors, and the course of the times; not having respect to *all his Commandments.* Nor hating *every false way.* Not *hearty* and sincere in our performances, doing them with *all our might*, but Hypocritically, Perfunctorily, Negligently.

Hos. 6. 4

Psal. 119. 6
Verse 128

Security and Presumption. By our not *fearing* of God, according to the infinite power, justice, majesty of the divine Nature; or according to those manifold sins whereby we have provoked his wrath: Behaving our selves with much security and inadvertency under all the various dispensations of his providence, as if we our selves were not at all concerned

in

in them. Not *regarding the works of the Lord, nor considering the operation of his hands*, still going on *after the imagination of our own hearts, as if we had made a Covenant with death, and with hell were at an agreement*; very apt to promise to our selves peace and impunity, though we do still persevere in our wonted rebellions; very subject to slavish worldly fears, *of men that shall die, and the sons of men that shall be made as grass. Forgetting the Lord our Maker, who stretched forth the heavens, and laid the foundations of the earth.* Not *grieving when he strikes us, refusing to receive correction, though he does consume us, making our faces harder then a rock, and refusing to return.* Isa. 65. 2. Isa. 28. 15. Isa 51. 12, 13. Jer. 5. 3.

By not demeaning our selves *humbly* before him, according as our own vileness, and the greatness of his mercy does require. Pride.

Behaving our selves in our general course, as if we were *desirous* to live without God here, and *content* to be annihilated hereafter, so we might but in this world enjoy the pleasure of sin for a season.

CHAP. IX.

Sins against the second Commandment.

THe Second Commandment does concern the *Manner*, and *Means* of Gods worship. Against this we sinne, not onely by represent-

ing

ing and worshipping of him in Images, but also by entertaining grosse mis-conceits of the divine nature, by mixing any will-worship, superstition, or our own inventions with his service, when we do not serve him after such a way as is agreeable to his nature, and required in his Word, that is, not *in spirit and truth*; Not with uprightness, sincerity, chearfulness.

John 4. 24

Manner. 1. It will here concern us to examine how exceedingly we have failed in the manner of those good duties which we have attempted; How much *averseness* there is in us from setting about them: How much *distraction* and *dumpishness* of spirit in the performance of them: How much impotency and *weariness* in the *Continuance* of them: How much pride, unspiritualness, formality, want of reverence, deadness, uncomfortableness there is mixed with our best services: Serving God with

Psal. 17. 1 Isa. 29. 13

feigned lips. Drawing near to him with our mouths, honouring him with our lips, when our hearts are far from him: Resting ourselves in the meer out-sides of duties, when we do not enjoy any Communion with God in them.

Means. 2. We ought to examine our failings in respect of the *kinds* or kinds of divine worship. Our carelessness to keep our selves close in a constant holy communion with God by the right use of all his sacred Ordinances,

Our failings in Prayer.

1. Prayer, both { Private. Publick.
2. Ministry of the Word.
3. Receiving of the Sacraments.

1. Our negligence in setting any solemn time apart

apart for our secret Devotions betwixt God and our souls. Omitting them upon every trival occasion, or slight pretence of business. Our carelesness, in the private observance of this duty with our families and neer relations and in *publick* with the Congregation. Our approaching before God without that preparation, reverence or attention, as becomes such vile creatures speaking to so great a Majesty; *Regarding iniquity in our hearts, not calling upon him in truth: Flattering him with our mouths, and lying to him with our tongues, when our heart is not right with him.* Psa. 66 18 Ps. 145.18 Ps. 78.36

Not *Confessing* our sins with that sorrow, *shame, and confusion of face*, as having thereby so much dishonoured his glorious name, and endangered our own salvation: Being rather apt *to cover our transgressions with Adam, by hiding our iniquity in our bosoms.* Or if we do *acknowledg* them, yet we are not careful to forsake them, but do still go on in a continual round of *confessing* and *committing*, *committing* and *confessing* again. Dan. 9. 8. Job. 31. 33

Failing very much in the *Matter* of our Petitions, not asking those things *which are according to his will.* Apt to make our prejudicate opinions, and passionate wishes, the subject of our prayers, instead of the holy and unchangeable will of God. For the *manner* of them, not with *faith and fervency*, as being truly sensible of our own wants, or as if we did really believe this duty to be an effectual means for the supply of them. Not tenderly affectionate in our forgiving others, or our interceding for them. 1 Joh. 5. 14

In our *Thanksgiving*, not mentioning the favours

vours we have received with any such hearty sense of them, as may stir up in our souls chearfulness, love, gratitude. Not praising God with *our whole hearts*, and *all that is within us*.

Psal. 9. 1
Psa. 103. 1

Coming before him with customary devotion, rather to satisfie the scruples of a natural conscience, then out of any true love to this duty it self, or experimental evidence of comfort to be had by it; our hearts being apt to wander from him, even whilest we are speaking with him; to think but light of him, whilest we pretend much honour to him.

Not retaining any taste and relish of these duties after they are ended: Not living suitable to them: Not taking notice how God does answer our prayers in the several passages of his Providence towards us.

Failings in respect of the ministry of the Word.

For the Ordinance of *Preaching*, the *Minister* does herein offend, by being negligent and slothfull in his Calling, not preaching with that constancy, faithfulness, simplicity, judgment, authority, courage, demonstration of the Spirit, as he should: The *people* by neglecting to hear and read the Word, according to their several opportunities. By not preparing themselves for this holy exercise. Not coming unto it with hungring and thirsting desire, and loving, believing, prizing it, as being of such great efficacy, and necessity for our everlasting well-beings, *able to save our souls*. Bringing with them much *carnal security*, which makes them without any desire or care to profit by it; much *impenitence* and *hardness* of heart; Not without some se-

Before.

cret

cret resolutions of continuing in their former courses, whatever shall be said to the contrary; Many *worldly cares* and thoughts, with *high conceits* of their own sufficiencies, *prejudice* against their Teachers, *curiosity*, not to *learn*, but to *censure*, itching ears, rather to please the fancy, then reform the life.

Not hearkening to it without much irreverence, At. distraction, infidelity, misapplication, obstinacy, dulness, weariness; Not receiving it into a good and honest heart, with desire to retain and practise it.

Not careful (after they have heard it) to root After. and fix it in their hearts by Prayer, Meditation, Conference; Not expressing the fruit of it in their conversation; slighting those many gracious opportunities, wherein God hath reached forth unto them the proffers of mercy and salvation; and though he hath with much patience waited for their amendment, yet they have still hardned their hearts, and notwithstanding the *former and the latter rain*, do remain like dry stakes in an hedge, barren and fruitless, without any spiritual life or growth, answerable to the means which they have had.

3. For the Sacraments, { Baptism. / Supper of the Lord. Failing in the Sacraments.

Our slighting, and renouncing that Cove- Baptism, nant which we made in *Baptism*, abusing *that* 1 Tim. 6. 12 *good profession which we have professed before many witnesses*. Not walking as those that have been received into the bosom of the Church, and distinguished from others that are *without*. Not

fighting against the world, the flesh and the divel, as becomes such as are listed in the number of Christs faithful Souldiers and servants.

The Lords Supper. And so for the Sacrament of *Christs body and blood*; our not hungring and thirsting after it, not partaking of it so frequently as our necessities and opportunities have required.

Before. When we have approached unto it, have we been carefull *before hand* to set any solemn time apart, for the fitting of our selves unto so holy a work? 1 Cor. 11 28. have we not been unwilling to *ransack* and *examine* the secret corners of our hearts, to find out and to purge out those particular bosome-sins, unto which our natures do most incline us? after a more especial manner, to excite and stir up in our selves the graces of Gods holy Spirit, to renew those conditions of the *Covenant*, required on our parts, *Faith* and *Repentance*.

At. *In the receiving* of the Sacrament, have we not been too apt to slight and dis-esteem it, as if it were but an empty common ceremony? Have we behaved our selves with so much fear and reverence, as might become such a sacred mystery; with such spiritual joy and delight, as should be in those who are fit guests for that Table.

After. *After the receipt of it*, have we not quickly forgotten our good resolutions, relapsed into our old sins again, not feeling or regarding any such comfort or profit as is promised to the right partaking of this Ordinance? Have we not 1 Cor. 11. 27. often *eat and drank unworthily*? and consequently *eat and drunk judgement to our selves*? Verse 29 becoming

ing *guilty of the body and blood of Christ*, doing that horrid act which we so much detested in the Jews, *Crucifying* a-*new* our blessed Saviour, and by slighting the proffers of mercy in this Sacrament, doing as much as in us lies *to make his Passion of none effect.* Heb. 6. 6. 1 Cor. 1. 17

CHAP. X.

Sins against the third and fourth Commandments.

THE third Commandment does forbid the abuse of Gods Name. By the *Name* of God we are to understand any thing whereby he may be known, as his Titles, Attributes, Ordinances, Works.

So that we sin against this Commandment by wicked Oathes, cursed Execrations, unlawfull Vows, every light irreverent mention of God, all such idle words as do no way tend to the sanctifying of his Name.

By breaking the Vow of our Baptism, neglecting all those good promises and resolutions which since we have made. *Dealing falsely in our Covenant,* when our *heart is not set aright, and our spirit not stedfast with God.* Psal. 78. 8

By our not acknowledging, and effectual remembrance of his holy titles and attributes as we have had occasion. Not delighting to speak good

of his Name, and to make his praise glorious.

By an irreverent and customary mention of his great and glorious Name, upon trivial occasions.

By our not thinking and speaking of his Word so frequently, with that holiness and reverence as we should; sometimes pretending *to declare his statutes, and to take his Covenant into our mouths,* Psal. 50. 16 *whereas we have instruction, and cast his Law behind us.*

By our Carelesness in vindicating the glory of his Name and truths, when they are vilified by others.

By profaning our profession of Christianity, with an unholy conversation; not behaving ourselves so sincerely in regard of God, nor so inoffensively in respect of men as we should.

By defacing his glorious image instamped upon us in our *Creation*; Becoming more *vain and foolish than the beasts that perish*, Psal 49. 20 in our *regeneration*, relapsing into the sins of our *unregeneracy*. Eph 4. 1 Not *walking worthy of that vocation wherewith we are called.*

By our carelesness in discovering and acknowledging the divine power and wisdom in those special passages of his providence which befall us.

The fourth Commandment. The *fourth Commandment* does forbid all carelesness and neglect of the Sabbaths, § *Ordinary*, § *Extraordinary*.

So that we sin against this, when we do not *remember* to keep the Lords day holy, that is, when we are not mindfull before-hand to prevent and avoid

avoid all such businesses as may distract us in those duties that belong unto this day.

When we ourselves do not rest from our usual works and sinfull desires, but mis-spend much of that precious time in idleness and vanity; or else satisfying our selves in a superstitious, customary observation of the *outward rest*, without regarding *means* or the *works* of sanctification.

When we are not careful to prepare our selves for publick duty, by praying for Ministers in *general*, that God would endow them with fitting gifts and abilities, prospering their endeavours, by giving happy success unto their Ministry: More *particularly*, for the Pastor to whose charge we belong, that God would direct him to speak unto our hearts and consciences.

When we are careless in the performing of our publick duties, not with so much reverence, sincerity, spiritualness, attention as we should.

When we are negligent in looking to those that are under us, who by our carelessness or connivance, may be encouraged to the prophanation of this duty.

When we fail in those private duties that concern the sanctification of the Sabbath, Meditation of the Word we hear, Searching the Scriptures to prove the truth of it, Application of it to our selves, examining our own hearts, private prayer, conference, whetting the Law upon one another, mutually exhorting and stirring up each other unto holy duties, contemplating the *creatures*, and the *Providence* of God.

Deu. 11. 19

Psal. 92

When we are weary of the Sabbath, and *wish it*
Amos 8. 5 *were gone*, and cannot *call it a delight*.
Isa. 58. 13 And so for *extraordinary* dayes, lawfully set apart for solemn { Feasts. / Fasts { Publick, / Private.

When we mispend our occasional *Festivals* altogether in outward carnal mirth, without those inward spiritual duties of love and thankfulness
Neh. 8. 9 which God requires; not keeping them *holy unto the Lord*, as we ought to do; Not thereby taking occasion to enlarge our bounty to our poor brediren.

And so for dayes of *Humiliation*, which are called *Sabbaths* in Scripture; Our neglect of these
Lev. 23. 28 when there is any special occasion for them, either publick or private; our insensibleness of dangers and judgments, like the old world, keeping on in the road of our secular imployments, *eating and drinking, buying and selling, &c. putting for a-*
Mar. 14. 28 *may the evil day, chaining to the sound of the Viol,*
Amos 6. 3 *drinking wine in bowls, but are not grieved for the affliction of* Joseph; Not sighing and weeping
Ezek. 9. 4 *for the abomination that are committed in the midst of us.*

When we do observe these dayes, we are ready to rest our selves in bodily abstinence, outward mortification, hanging down the heads, sad coun-
Jer. 14. 10 tenances, without inward *afflicting of the soul*; Not *breaking, bruising, renting* of our hearts; *Refraining not our feet, but loving to wander*; Not *turn-*
Jonah 3. 8 *ing from all our evil wayes, and the violence in our hands.*

CHAP.

CHAP. XI.

Sins against the second Table.

THe second Table doth enjoyn the Duties of *Charity* and *Justice* towards our neighbour.

Against this we sin, when we do not love our neighbours, with such true, unfeigned love as our selves; when we do not deal so with others, as we desire they should deal with us; when we do not Mat. 7. 12.
pray for them, and endeavour their good as our own.

In the fifth Commandment are forbidden the Vices which concern the relations of

Superiors,
Inferiors,

So that we sin against this by not behaving our selves answerably to our several relations;

Not *meekly* and *gravely* to our *Inferiors*; going 1 Pet. 2. 13
before them in an example of good life; Not *humbly* and *dutifully* to our *Superiors*, not submitting to them for *conscience sake*, as being or- Rom. 13. 1, 2
dained of God; Not thankfully to our *Benefactors*, either not remembring, or not acknowledging, or not esteeming, or not requiting them as we might.

Subject to *envy*, and *extenuate* those special gifts of others, whereby they have attained any prehe minence above our selves.

Hither to likewise appertain the Vices which do more particularly concern the relations of

Parents:

Parents: Not educating, instructing, chastising their children so carefully; Not providing and praying for them as they should.

Children: Not loving and reverencing their Parents, not submitting to them, not being so thankfull towards them as they might.

Husband: Not behaving himself as a *Head*, to govern, instruct and cherish his wife.

Wife: By being irreverent, unquiet, not an helper; but an hinderer of her Husband's good.

Masters: Not carefull in directing, governing, punishing, rewarding their servants.

Servants: Disobedient, hothfull, unfaithfull, answering again, murmuring.

Men: Not sober and grave, not wise and exemplary in their carriage.

Younger: Irreverent towards the persons of the Ancient, neglecting their good counsels and examples.

Superiours: In *gifts*, whether *inward* of the mind, or *outward* of the estate, in respect of Nobility, Riches, &c. abusing of their gifts unto scorn, pride, oppression; not doing so much good as the advantage of their abilities and places do require.

Inferiours: Either too much disdaining, or too much flattering those above them.

Magistrates: Want of diligence and uprightness in the discharge of their places.

Subjects: Not so respective, serviceable, submissive as they should.

Teachers: Negligent in taking all occasions of

or instructing, reforming others by { Counsel. Example.

Learners: Not teachable, inquisitive, &c.

The *sixth Commandment* doth forbid all those sins which are against the health and welfare of our *own*, or our Neighbours { Bodies. Souls. The sixth Commandment.

So that we sin against this, not only by *outward* acts of *violence*, but also by an aptness to entertain prejudices and misconceits against others; By rash, immoderate anger, injurious revengefull thoughts, secret grudges, hatred, and implacableness. *Mat.* 5. 22. 1 Joh. 3. 15

By failing in those particulars which concern the maintenance of mutual peace and friendship amongst one another; By haughty, insolent carriage; Reviling, scoffing, provoking speeches.

Being senseless and hard-hearted in the miseries of our brethren; not weeping with them that weep; not being heartily affected at those publick evils wherein we our selves are not more immediately and particularly concerned.

By wounding and murthering the souls of others through scandal; { Active, misguiding them. Passive, grieving them; when we encourage them in their evil courses either by Provocation, Counsel, Example, Connivance.

By the levity and unprofitableness of conversing amongst others; when we do not labour to stir them up unto holiness, according to our several opportunities and relations; Not instructing the ignorant, comforting the weak, admonishing

monishing, exhorting, encouraging others unto well-doing.

By neglecting our own bodily health and welfare, through intemperance, immoderate passions, &c.

By being careless of our own souls, not providing for the dayes of death and judgment, but thrusting them far from us, bidding those dayes care for themselves. By quenching and suppressing those holy motions that are at any time suggested unto our hearts, preferring the base things of this world, before those great matters that concern eternity.

The seventh Commandment.

The seventh Commandment does forbid all *kind* of *uncleanness*, both of body and soul, together with the *means* and *signs* of it.

Against this we sin, not only by committing any *outward* act of uncleanness either by our selves or with others. But also

Mat. 5. 18.

By the *Adultery of the heart*, by having our minds full of unchastidesires, by cherishing in our selves any lustful, unlawful affections. By delighting our thoughts in the fancy and speculation of those lusts which we have no opportunity to act.

When we do not labour to quench our fleshly concupiscence, by vigilancy over our own hearts and wayes, by avoiding all evil company, and such other occasions as may inflame us; when we are not moderate in our delights; modest in our carriages; temperate in our diet; diligent and painfull in our callings.

When our *eyes* are full of adultery, when our *ears* are willingly open to filthy and unclean com-

communication, when our *tongues* are given to rotten and unsavoury speeches.

When we are not wary and circumspect in avoiding all suspicions and appearances of this evil.

The eighth Commandment does forbid all those vices which do concern our own, or our neighbours outward estate, as Theft, Oppression, Deceit, Sacrilege, Usury, Bribery, Prodigality. The eighth Commandment.

We offend against this, not only by those external acts of theft and injustice, which humane law does take notice of. But also,

By the *Love of money*, which is the *root of all evil*; by being discontent at our estates, greedy of gain, full of restless and insatiable desires after these earthly profits. 1 Tim. 6. 10.

When we are not so strict, and conscionable in the means of getting wealth, either negligent and idle in those callings wherein we should provide for our selves and our families; or else too much *hasting to be rich*, by violence and oppression, craft or over-reaching, by being unfaithful in our words and promises. Not so upright and sincere in our dealings with others, not conscionable in paying their dues. Pro. 28. 20

When we are not wise and moderate in the use of these outward things. Nor so discreet in laying out the Talents committed to our stewardship; too sparing and *parsimonious* unto good purposes; too *lavish* about dishonest and unnecessary occasions.

The ninth Commandment does forbid those vices, which concern our own, or our neighbours *reputation*; as Slander, Credulity, Hearing of tale-bearers, The ninth Commandment.

bearers, Censuring, Sinister suspicions, Flattery, Silence in defending, &c.

Against this we sin, not only whom we do publickly concur with others in false judgment against our neighbours; But also

When we are not charitable in our speaking, hearing, thinking of others.

Subject to reviling, fearful, slanderous speeches, very ready to speak ill, and to spread the faults of our neighbours, when it does no way concern us; or is like to benefit others.

Willing to entertain Back-biters, Tale-bearers, Scoffers, ready to listen unto any report that tends unto the defamation of others, too much affected unto *flattering tongues* and *deceitful lips*; Busie, and medling in the affairs of others, where we are not concerned.

Full of Credulity, and rash belief, in judging of ill rumors, too liable unto uncharitable suspicions, apt to interpret good things ill, and doubtful matters in the worst sense.

Not so careful in upholding our neighbours credit, by admonishing, exhorting, rebuking him, according to our *Calling* and *opportunities*.

Subject to arrogant, high conceits of our selves, and yet very negligent in those ways whereby we may establish our reputations; Not labouring to be such as we would seem to be; Not endeavouring to keep a good conscience before God, and a *good report before men*; Not avoiding all *appearances of evil*.

The tenth Commandment.

The tenth and last Commandment does forbid any concupiscence against our neighbour, though before

before the consent of the will; whether by covetousness, self-love, evil thoughts, envy.

Against this we sin, when we have not such a holy disposition in our minds unto the duties of charity, as God hath required.

When we are apt to favour and entertain the tentations that are suggested to us.

When our minds are full of evil fancies and wicked perturbations, arising from our corrupted natures.

When we delight our selves in any evil imagination, *keeping it close, and rolling it* in our thoughts, though our minds (perhaps) do not consent to the acting of it. Job 20.12, 13.

CHAP. XII.

Sins against the Gospel.

NExt to these trangressions against the *Law*, we ought to enumerate our sins against the *Gospel*, which for the general kinds of them are reducible to these two heads; { Unbelief. / Impenitence.

1. Our *Unbelief*, in the several degrees of it. 1. Unbelief

Not labouring to *acquaint* our selves with the duties, promises, privileges of the Gospel, though it does contain the best *glad tidings*, and of the greatest consequence that can possibly be imagined.

Our not *assenting* to it, according to its full latitude

titude, being easily carried about with every winde of doctrine, any wild erroneous fancy, apt to *turn aside unto our own crooked ways*; And to have our *mind corrupted from the simplicity that is in Christ*; Not being sound in the faith.

Psa 125.5. 2Co.11.3 Tit.1.13

Our not *loving* and *esteeming* of it. Not sufficiently admiring the miracle of divine bounty wherein the *Love* of God was more especially *commended* and *manifested* towards us, in that he sent *his only begotten Son into the world that we might live through him.*

Rom.5.8 1Joh 4.9

Our too much slighting and undervaluing the great love and merits of our blessed Redeemer. *Treading under foot the Son of God, prophaning the blood of the Covenant*, and doing what we could to make Christs passion of none effect. Being apt to prefer *dross* and *dung* before *the excellency of the knowledg of Christ Jesus our Lord.* Not counting him *all in all.* Not *rejoycing in God through our Lord Jesus Christ, by whom we have received the Attonement.* Not *glorying alone in Christ and him crucified.* Not counting his favour and loving kindness to be *better then life.* Not *claiming his promises as our heritage, esteeming them the joy of our hearts.* Not looking upon them as being *unsearchable riches, exceeding great and precious.*

Heb.10.29 Phil.3.8. Col.3.11. Rom.5.11 Gal. 6.14 Psal. 119. 115 Eph.3.8 2 Pet.1.4.

Our not *living by faith* in all estates and conditions; Not *embracing* the promises of the Gospel with so much *readiness*, nor *adhering* to them with so much *stedfastness*, as the *excellency* and *certainty* of them do require.

Not improving and applying this rich treasure of Gospel-promises unto the various changes of

the

the *temporal* life, in respect of { Prosperity. / Adversity.
Being very apt to be altogether immersed in sensitive, external things; without reflecting upon those advantages we might from thence enjoy in this regard.

And so for our *spiritual* life, being apt to rely on our own righteousness, and self-justifications, thereby endeavouring (as much as in us lies) to deprive Christ of his Saviour-ship.

Not owning of Christ in all his Offices, not willing to accept of him as well for our *Lord*, as our *Saviour*.

And this *heart of unbelief* does prove unto us a root of *Apostacy*, making us to *depart from the living God*, Heb. 3. 12.

2. Our *Impenitency*, in that when God had in some measure discovered unto us our own miserable condition, by reason of the *Covenant of Works*, we have not yet humbled our selves in any proportion to the multitude or greatness of our sins; nor applied our selves with any fervency of heart unto the onely means of pardon and reconciliation in the *Covenant of Grace*. 2. Impenitency.

Not being *inquisitive* after our sins, not endeavouring to examine and find out our particular failings, but rather to hide and excuse them.

Not being *humbled* and grieved for them, as considering that wretched injustice, folly, unkindness that we have expressed by them.

Not resolving and striving against them, not improving all advantages for the avoiding and subduing of them.

Refusing to repent, though God has vouchsafed us *time* and *means*. *Though light be come into the world, yet loving darkness rather then light. Receiving the grace of God in vain. Turning it into wantonness. Tempting, grieving, quenching the holy Spirit of God, whereby we should be sealed to the day of redemption.*

Rev. 2. 21
Joh. 3. 19
2 Cor. 6. 1
Jude v. 4
Eph. 4. 30

Hardning our selves by a custome and delight in sin; and by this means, *Treasuring up for our selves, wrath against the day of wrath, and revelation of the righteous judgment of God.*

Rom. 2. 5

'Tis here to be observed, that though these two sins be more *immediately* and *directly* against the *Gospel*, yet the other breaches of the *Law* before mentioned, are in some sense *reducible* also under this head, *Evangelical* obedience including *Legal*, as subordinate to it; and the *Law* being the rule of *Gospel* conversation. And for this reason I am the more brief upon this head.

We should here likewise remember, that all these offences before enumerated, are but the *generals* and *kinds* of our sins, the *particular* acts of them being past our numbring. To all which may be added, our proneness to maintain, justifie, extenuate our offences.

Chap. XIII.

Concerning the aggravation of sins.

BEsides the *Enumeration* of our sins, it is also requisite that we understand somewhat concerning the *Aggravation* of them, whereby they

they may appear *exceeding ſinfull*, that ſo we may be the better affected with a ſelf-abhorrency and humiliation for them. Rom. 7.13

Aggravation may be either of { Sin in *General*. / *Kinds* of ſin. / *Particular* ſins.

1. Sin in general may be aggravated, either by its { Greatneſs / Multitude } in both which reſpects it is eminent above any thing elſe; as for other matters, if they be *great*, they are but *few*; if *many*, they are but *ſmall*. But ſin exceeds in both theſe. *Manifold* tranſgreſſions and *mighty* ſins Am. 5. 12

1. The *greatneſs* of its evil may be diſcerned in its { Nature, / Effects, both in regard of { Chriſt. / Our ſelves. / Other creatures. } } Mr. *Goodwin's* aggravation of ſin.

1. All ſin in its own *Nature* and eſſence is *enmity againſt God*. Now, as *he that hateth his brother is a murtherer*; ſo he that hateth God, may be ſaid to be a murtherer of him, Becauſe in his heart he wiſhes that he were not. The holy Ghoſt fitly ſtiles it, The excrement, The *ſuperfluity of naughtineſs*: implying, that if all other evils were to have a ſcum, a ſuperfluity, 'tis ſin muſt be it. 'Tis worſe then the *Devil* himſelf, it made him to be ſo. 'Tis worſe then *Hell*, that is but oppoſite to the good of the *Creature*, this of the *Creator*. And if the greatneſs of the *malady* may be judged by the coſt and difficulty of the *Cure*; it will eaſily appear, that no evil is ſo great as this, becauſe nothing could ſerve for the remedy of it, but the infinite precious bloud of Jeſus Chriſt. 'Tis ſo great an evil, that there can Rom. 8 7 1 Joh. 3. 15 περισσεία κακίας. Jam. 1. 21

be no greater *punishment* of it, then by it self; when God would deal with a man as a most desperate enemy, he gives him up to sin. There can be no worse *epithete* or *expression* for it, then it self; when the Apostle would speak the worst of it he could, he calls it by its own name, *sinfull sin*.

Rom. 7. 13

2. For the Effects of it, in regard

1. Of *Christ*, who had it onely by imputation as our Surety. It was the cause of all his bitter Agonies; it afflicted his soul and broke his heart, making him to cry out, *My God, my God, why hast thou forsaken me?*

2. In respect of our *selves*; it hath utterly undone all mankind, debased our souls, which were fit companions for God himself, unto a servile shamefull condition: Deprived them of that glorious Image, wherein all our happiness and excellency did consist; and made us more vile then the beasts that perish.

Rom. 8. 23 Gen. 3. 17 Hag. 2. 13

3. In respect of the other *Creatures*; it hath brought a vanity and curse upon the whole Creation, causing all the miseries and sorrows in this world, and those eternal torments in the world to come.

All which mischief is contained in the *nature*, and might be *effected* by any the least particular sin. Now if *every* sin have in it so much deformity and danger; if our *least* offences do contain in them more enmity and injustice against God, then could be expiated by the whole Creation, and of themselves would be enough to sink us into eternal perdition: how desperate then are

Isa. 1. 18.

those *greater* abominations, those *crying sins*, of

of a *ſcarlet* and *crimſon dye*, wherewith our lives have been defiled?

If an infinite wrath be due to our *idle* thoughts, what may we expect then for our unclean, covetous, malicious, proud, atheiſtical, blaſphemous thoughts?

If every vain word doth deſerve hell, what depth of damnation then ſhall be inflicted upon thoſe many curſed oaths, lies, bitterneſs, railings, and other unſavoury diſcourſes, whereof we have been guilty?

If our *Righteouſneſs* be as *filthy rags*; if the *iniquity of our holy things* be enough to condemn us, what dregs of indignation may we then expect for our many rebellious, prophane, hypocritical actions? if our *ſacrifice* and *obedience* may be counted abomination, what ſhall be thought then of our *Sacriledg* and *Rebellion*.

2. For the *multitude* of our ſins; *Who can tell how oft he offendeth? Our iniquities are increaſed over us, and our treſpaſſes are grown up unto the heavens. They are more then the hairs of our head.* Neither the tongue of men or Angels is able to reckon them up: if there be any Impiety which we have not fallen into, 'tis not for want of ſinfull inclinations in us; but rather becauſe we had not temptations, means, opportunities for the acting of it. To which may be added, our *continuance* in ſin, *as a fountain caſteth out her waters*, without intermiſſion. Pſ l. 9.12 Ezra. 9 6 Pſal. 40.12 Jer 6 7

Now if one ſin alone be enough to expoſe us to damnation; O then how ſhall we be able to ſtand before ſo many ſins, which we *know* by our

ſelves, beſides thoſe many *ſecret* ſins which we have not known? many that we never conſidered, and very many that we have quite forgotten.

If all the plagues and curſes of the Law be due unto thoſe who *continue not in all things written in that Book to do them.* What fury and wrath then may they look for, who have perſevered in a *continual* rebellion againſt all Gods holy Laws and Commandments.

Gal. 3. 10.

If *one* ſin in *Adam* were enough to condemn the whole world, what then may a *world* of ſins do in every one of us?

All which ſins will yet appear more hainous by comparing them with thoſe *many* and *great* favors which we have received.

Kinds of ſin.

2. The *Kinds* of ſin may be aggravated.

1. By comparing them with others which are leſs evill. 2. By examining them according to their full latitude, ſhewing how many impieties are involved in every one. 3. By diſtinguiſhing them into their ſeveral degrees.

Heb 10. 28, 29. 2 Cor. 3. 8

1. By *comparing* them; for example, ſins of *Commiſſion* are in themſelves more hainous then ſins of *Omiſſion.* Sins againſt the *Goſpel* are in ſome reſpects much worſe then ſins againſt the *Law*, becauſe they are againſt greater light and mercy; and the more means any have enjoyed, the greater ſhall their condemnation be. *Corazin* and *Bethſaida*, being upon this ground pronounced by our Saviour to be in a worſe condition then *Tire* and *Sidon.* As in matter of *grace* God does not weigh it by the *Scales*, but try it by the *touchſtone*; not ſo much regarding the *number*

Mat. 11. 21, 22.

ber as the *truth* of *duties*. So is it likewiſe for *ſins*; a *leſſer* ſin againſt *light* and *love* does more provoke him, then a much *greater* with *reluctancy*, or from *ſurpriſal*.

Tranſgreſſions againſt the firſt Table, are worſe then thoſe againſt the ſecond. *If one man ſin against another, The Judge ſhall judge him: But if a man ſin againſt the Lord, who ſhall intreat for him?* 1 Sam. 2. 25. And for this reaſon the firſt Table is called, *The great Commandment*. Mat. 22. 38

Neglect of a *principal* duty of the firſt or ſecond Table, is a greater ſin then the neglect or omiſſion of that which is *circumſtantial* or *ceremonial*: *Obedience* and *mercy* being better then *ſacrifice*. 1 Sam. 15 22.

Sins againſt the clear light of *nature* or *reaſon*, are in many reſpects worſe then thoſe that are diſcovered to us by the *written Word*. The more obligations are broken, the greater ſtill is the ſin, as when our offences is not onely againſt the Word of God, but likewiſe againſt the Law of Nature, Conſcience, particular Promiſes and Vowes.

2. By *examining* the latitude and comprehenſiveneſs of any kind of ſin; though it may more eſpecially refer to the breach of ſome one Commandment, yet if we ſearch into its utmoſt compaſs and extent, we ſhall find that it does alſo refer unto divers others: So the ſins of the ſecond Table, do not onely intrench upon one another, but alſo upon thoſe of the firſt Table, by reaſon of that diſobedience which is in them unto the Command of God.

3. By *distinguishing* the *degrees* of sin, the first *Consent* being not so bad as the *Act*, nor the *Act* so bad as the *Custome* and delight; A particular offence being not so bad as an *habitual reigning* sin that wastes the Conscience.

Particular sins.

3. That which does more especially concern us in our Confessions, is the Aggravation of *particular sin*; Because a general view of them is more apt to produce a confused stupor and amazement, rather then any proper and genuine humiliation. Every man hath some *black days* in his Calender, some more *notorious sins* whereof he hath been guilty. He should in his private humiliation endeavour to call those to fresh remembrance, *and set them before him.* Not forgetting that horror and dread which appeared to him, when God did first discover them to his conscience. And therefore it will concern us to labour after a more distinct discovery of the hainousness of our particular offences, which will best appear by examining them according to their divers *Circumstances.*

Psal. 51. 3

Quis, ubi, quid, quibus aux illis, cur, quomodo quando,

Now the *Circumstances* of actions are usually reckoned to be these seven. 1. The *Person.* 2. The *Place.* 3. The *Thing.* 4. The *Means.* 5. The *End.* 6. The *Manner.* 7. The *Time.*

1. The Person.

1. The *Person* is considerable under a two-fold capacity, either for the Person { Offended. / Offending.

1. The Person *offended*, the Creator and Governor of the World; so eminent for his *Greatness* and Majesty, which does adde much to the offence; An ill word against the *King*, being high

high Treaſon, whereas the greateſt offence againſt another is not ſo much. So that it may be very helpfull to ſet forth the hainouſneſs of any ſin, to conſider who it is that is offended by it. Not only our *Brethren*, Superiours, Equals, Inferiours,, or *our ſelves*; but the *great God*, who is able with a blaſt of his mouth, with a frown of his countenance to ruine us eternally, and caſt us into hell. And it muſt needs argue extreme folly for men to *contend with their Maker*, to provoke him to jealouſie, as if they were ſtronger then he. 1 Cor. 10 22

So infinite in *Holineſs* and *Knowledg*; of *pure* and *piercing eyes*; abhorring ſin infinitely, and yet neceſſarily beholding it. Though men may ſtop their eares, or ſhut their eyes againſt what they diſlike, yet God cannot go out of the hearing or ſeeing of ſin. He hears every one of our vain and ſinfull words. He ſees into the ſecret corners of our hearts, the leſt glimpſe of any ſinfull contrivement, which we our ſelves can ſcarce take notice of; and ſhould we *provoke the eyes of his glory?*

So terrible in his *Juſtice* and *Majeſty*, who ſhall one day come with thouſands of his glorious Angels, in flaming fire to render vengeance upon all thoſe that know him not, or obey him not. Iſa. 3 8

So mercifull and gracious unto us; The Lord our redeemer, the holy One of *Iſrael* our King; *Our father who hath loved us, and hath given us everlaſting conſolation, and good hope through grace.* And ſhall we *return evil for good, and hatred* 2 Th. 2. 16 Pſal. 10

tred for his good will? Shall we thus requite the
Deut. 32. 6 *Lord? Is not he our Father that bought us? hath he not made us, and eſtabliſhed us?*

The Perſon *offending*; a frail creature, of a dependant being, preferred out of nothing to the noble condition of the humane nature. One that hath taken upon him the Profeſſion of Religion, engaged himſelf to the duties of Chriſtianity by a ſolemn Vow in Baptiſm, participated the means of grace in a greater meaſure then others, and hath had ſo much experience of Gods more eſpecial favour towards him. One who is *called a*
Rom. 2. 17, 18. *Chriſtian, and reſts in the Goſpel, and makes his boaſt of Chriſt, and knows his will, and approves the things that are more excellent*, &c.

2. The Place. 2. The *Place*, where we have enjoyed the liberty and ſun-ſhine of the Goſpel; *In the land of*
Iſa. 26. 10 *uprightneſs dealing unjuſtly.* In that very place which hath ſo much abounded with temporal and ſpiritual bleſſings, *flowing with milk and honey*; and that which is more nouriſhing and pleaſant to the *ſoul*, then either of theſe to the *body*, the Word and Ordinances of God in ſincerity and power: 'Tis recorded of the Iſraelites, *Pſal.*
Pſ. 106. 7 106. 7. *That they provoked God at the ſea, even at the red ſea*; which is repeated with an *Emphaſis*, as being the place of mercy where they had lately ſeen ſo miraculous a deliverance, which circumſtance did add a great aggravation to their rebellion.

3. The Thing. 3. The thing; that which we have ſo often relapſed into, againſt which we have ſo frequently reſolved, being in it ſelf (it may be) of a more foul

foul and ſcandalous nature, &c. Hitherto do belong the aggravations which concern the *kindes* of ſin which were mentioned before.

4. The *Means*; with hypocritical pretences making Religion the veile for our unlawfull deſires; fighting againſt God with thoſe abilities with which we ſhould ſerve him. Abuſing that health, wealth, ſtrength, wit, and all the other Talents we have received; not only neglecting to improve them unto the glory of the Giver, but waſtfully laviſhing of them, ſo that we cannot with the fooliſh ſervant give God his own again; uſing them as weapons againſt him, thereby reſiſting his Spirit and Ordinance. 4 The Means.

5. The *End*; for lying vanities the ſhort pleaſures of ſin, which are not without ſome mixture of ſorrow, in the very enjoyment of them, and do afterwards fill the ſoul with guilt and fear. *Forſaking the Fountain of living waters, and hewing out unto our ſelves broken Ciſterns that will hold no water. Spending our money for that which is not bread, and our labour for that which ſatisfieth not.* Proſecuting thoſe things *whereof we might be aſhamed; the end of which will be death.* 5 The End. Jer. 2. 13 Iſa. 55. 2 Rom. 6. 21

6. The *Manner how*; which is capable of much amplification, it being a great addition to the heinouſneſs of any ſin, when it is committed, either 6 The *Manner*.

Out of ignorance, when we have had means of being better informed; out of *impudence*, againſt the dictates of nature; the light of reaſon and education; ſome taſte and reliſh of Spiritual things; the checks of conſcience; former promiſes Heb. 10. 26

miſes and reſolutions. After much *conſideration* and debate with our own hearts. Againſt our own *experience* and obſervation of many judgments that have been inflicted upon ſuch a ſin. Againſt many *examples*, much *patience*, the means of *remedy*, in which reſpects the ſins of men are much worſe then thoſe of the Divel: for he never ſinned againſt *example*, being the firſt offender; nor againſt *patience*, being immediately upon the firſt offence caſt into hel; nor againſt *remedy*, there being no poſſible means allowed him for his recovery. Out of *baſe ingratitude*, againſt the frequent and favourable motions of the bleſſed Spirit. *Deſpiſing the riches of Gods goodneſs, and forbearance, and long-ſuffering, whereby we ſhould have been led to repentance.* After frequent *relapſes*, which do multiply the guilt of ſin; like the increaſe of figures; though the firſt fault be but as one, yet the ſecond relapſe makes it as ten, the third as an hundred, the next as a thouſand, and ſo on, according to this multiplied proportion. Out of *preſumption* and foreſtalling of pardon, making the mercy of God to lead us unto ſin. Out of much *obdurateneſs and pertinacy, caſting his laws behind our backs, and hating to be reformed. Drawing iniquity with cords of vanity, and ſin as it were with cart-ropes: Treaſuring up wrath againſt the day of wrath*, as if we would *weary* God with our iniquities, with much *frowardneſs* and *conſtancy*, notwithſtanding the great trouble and difficulty there hath been in the ſervice of ſin; without any, or with very ſmall temptation; with much *cheerfulneſs*

Rom. 2. 4

2 Pet. 2. 22

Pſa. 50. 17

Iſa. 5. 18

Rom. 2. 5

Iſa. 43. 24

fulneſs and delight, as if there had been pleaſure in deſtruction; with much eagerneſs and deſire, *Drinking iniquity like water, working all uncleanneſs with greedineſs; with an high hand*, as if we would *reproach the Lord, refuſing to return unto him*; with *mad impudence, provoking God to his face, as if we were ſtronger then he.* Job 15. 16 Eph. 4. 19 Numb. 15 30 Jer. 5. 31 Iſa. 65. 3 1 Cor. 10 22

7. The *Time* when: Not onely in our *Childhood*, but in our *Man-hood*; not onely when we ſate in darkneſs, in the dayes of our unregeneracy, but ſince he hath called us into his marvellous light, ſince the glorious Goſpel hath ſhined into our hearts, having (perhaps) but lately ſuffered under ſuch an affliction, and received ſuch a ſpecial deliverance, upon which we did renew our Covenant with God by freſh reſolutions of ſtrict and circumſpect walking. 7. The Time.

Each of theſe Circumſtances may be otherwiſe more largely amplified, according to the ſeveral natures of thoſe ſins to which they are applied in our confeſſions; but by that which hath been already ſaid, it may ſufficiently appear how the diſtinct underſtanding and conſideration of them may be very uſefull in this buſineſs.

CHAP.

Chap. XIV.

Of our acknowledging the punishments that are due to sin.

WHen we have thus acknowledged our sins by an *Enumeration* and *Aggravation* of them; we are in the next place to own the *punishments* that are due unto them, thereby the better to affect us with sorrow and indignation at those evil courses, which will expose us to so many fearfull dangers. That thus *remembring our doings*
Ezek. 36. 31. *which were not good, we may loath our selves for our abominations:* Acknowledging, that we are *not worthy the least of his mercies, or truth, that he hath*
Gen. 32. 9 *shewed unto us*; Desiring to *abhor our selves, and*
Job 42. 6 *repent in dust and ashes.*

Thus the Prodigal in his submission to his Father; first he acknowledges his *offence, I have*
Luke 15. 18, 19 *sinned against heaven, and against thee*; and then he owns the *punishment, And am no more worthy to be called thy son.* There being a natural consequence betwixt these two. *For if God spared not the Angels that sinned, but delivered them into*
2 Pet. 2. 4, 5, 6 *chains of darkness to be reserved unto judgment; if he spared not the old world, but brought a flood upon them; if the cities of* Sodom *and* Gomorrah *were turned into ashes, being condemned unto a dreadfull overthrow, that they might be examples to those that after should live ungodly: if God spared not the*
Rom. 11. 21 *natural branches,* but cut them off for their disobedience

dience and unbelief; we may certainly then conclude, that though *ſentence againſt other evil works be not executed ſpeedily*, yet they ſhall not go unpuniſhed; *But evil ſhall hunt the wicked perſon to overthrow him.* And therefore beſides the confeſſion of our ſins, it is alſo requiſite that we own and acknowledge the *puniſhments* that are due unto us for them. Eccl. 8.11 Pſa 140.11

Now theſe puniſhments are either { External. Internal. Eternal.

1. The *External* are thoſe that concern the outward man; either in Body, Friends, Name, Eſtate, 1 *External.*

1. In our *Bodies*: 'Twere but Juſtice, if God ſhould deprive us of our health; if he ſhould *ſmite us with a Conſumption and a Fever; with an inflammation, and an extream burning, with the botch of* Egypt, *with the emrods, and with the Leproſie, whereof we cannot be cured*, if he ſhould ſend upon us *ſore ſickneſſes, and of long continuance*; if he ſhould ſuffer us with *Job* to be ſo wholly overſpread with ſores, that we ſhould *become loathſome to our own ſelves*; that we ſhould *chuſe ſtrangling and death rather then life.* Deut. 28. 21 Verſe 27 Verſe 59 Job 7.7 Verſe 15

It were but Juſtice if he ſhould ſtrike us blind, or deaf, or lame, if he ſhould take from us thoſe ſenſes by which we have ſo much diſhonoured and provoked him, if he ſhould deprive us of thoſe limbs and members, which we have uſed as inſtruments of ſin, and weapons of unrighteouſneſs.

2. In reſpect of our *Friends*: We might juſtly ex-

expect that God ſhould caſt us into a forlorn, deſtitute condition, when there ſhould be none to relieve or pity us. He might take from us the help and comfort of our Friends, either turning their hearts againſt us, or depriving us of them by death.

3. In regard of our *Names* and Credit: He might give us over to thoſe notorious, ſcandalous cenſures, by which we ſhould be made aſhamed to live, and afraid to die. He might juſtly make us *an aſtoniſhment, and a proverb, and a by-word amongſt all Nations*; *To be laughed to ſcorn*, and had in deriſion of them that are round about us. He might *blot out our names from under heaven.*

Deu. 28.37 Pſalm 44. 13, 14. Deu. 29.20 Iſa. 28.7

4. For our *Eſtates*: if God ſhould *lay judgment to the line, and righteouſneſs to the plummet*; he might number every one of us to the ſword, and to captivity, and to ruine: Depriving us of our *liberty, peace, plenty.* It were but juſtice if he ſhould ſuffer us to be ſhut up in ſome priſon or dungeon, where we could not *enjoy* the mercies that we *poſſeſs*: If he ſhould lead us into captivity, ſell us into ſome cruel ſlavery and bondage; *Scatter us abroad amongſt all the Kingdomes of the earth*, Cauſing us *to wander about in ſheep-skins and goat-skins, being deſtitute, afflicted, tormented*: Being diſperſed in the *deſerts and mountains, in dens and caves of the earth.*

Liberty.

Deu. 28.25 Heb. 11.37 Verſe 38

Peace.

If he ſhould take from us that peace, quietneſs, comfort, which we have formerly enjoyed, filling us with confuſion and trouble; giving us over to the rage and malice of our enemies: *Cauſing the Sun to go down at noon, and darkning the earth*

Amos 8. 9

earth in the clear day; Surprising us with ſad confuſions, when we think our ſelves moſt ſecure and happy. *Turning our feaſts into mourning, and our ſongs into lamentation; bringing ſackcloth upon all loins, and baldneſs upon every head; making us to eat our bread with carefulneſs, and to drink our water with aſtoniſhment.* Verſe 10 Ezek. 12. 19

If he ſhould deny us his Creatures, when we want them; take them from us when we have them; withhold his bleſſing from attending them; debar us from the comfortable enjoyment of them; ſending upon us *cleanneſs of teeth, The evil arrows of famine; breaking the ſtaff of our bread; taking away our corn in the time thereof: making the heaven over us to be braſs, and the earth under us to be iron.* If he ſhould rain fire and brimſtone down upon us; if he ſhould afflict us with *hunger, and thirſt, and nakedneſs, and the want of all things*; if he ſhould ſend a *ruſt and canker* upon our eſtates, making *an hole in the bottom of our bags*, by which our gains ſhould inſenſibly drop away, and ſlip from us; if he ſhould *curſe us in the city and in the field, in our basket and in our ſtore; in the fruit of our land, and the increaſe of our cattel; in all our endeavours, and the works of our hands*; *Feeding us with the bread of affliction, and with the water of affliction*: Giving us to drink *the cup of trembling, and the dregs of the cup of his fury*: *Stretching out upon us the line of confuſion and the ſtones of emptineſs*; if he ſhould make *the portion of our cup to be ſnares, fire and brimſtone, and an horrible tempeſt.* *Plenty.* Amos 4. 6 Ezek. 5. 16 Hoſ. 2 9. Deut. 28. 23 Verſe 48 Jam. 5. 3 Hag. 1. 6. Deut. 28. 16, 17, 18 1 Kin. 22. 27 Iſa. 52 22 Iſa. 34. 11 Pſal. 11. 6

2. *Internal* puniſhments are thoſe that con- 2. In-

cern the soul, and inward man; either in respect of blessings { Natural. / Spiritual.

It were but Justice if God should take from us our wits, reasons, memories; if he should *smite us with madness and astonishment of heart*: Giving us the hearts *of beasts*, making us become raving and desperate, or stupid and brutish; if he should deprive us of our inward peace and quietness, giving us a *trembling heart, and sorrow of mind*; *scaring us with dreams, and terrifying us with visions*: Making our guilty consciences to fly into our faces, to gnaw upon the soul with fierce and restless accusations, to fill the thoughts with terrors and amazement.

Deut. 28. 28
Dan. 4. 16
Deut. 28. 65
Job 7. 14

It were but justice if he should deprive us of all his holy Ordinances, sending upon us a *famine of the Word*: *Removing our Teachers into corners, so that our eyes cannot see them*; *making the night to come upon us, wherein we should not have a vision*; *that it should be dark unto us, that we cannot divine*; *that the Sun should go down over our Prophets, and the day be dark over them*; *that the Seers should be ashamed, and the Diviners confounded, all of them covering their lips, because there is no answer of God.*

Am. 8. 11
Isa. 30. 20
Mic. 3. 6, 7

If he should reject all our holy services, hide himself from us when we seek his face; stopping his ears when we cry unto him; *Laughing at our calamities, and mocking when our fear cometh*; if he should fling our Prayers back into our faces, with a curse in stead of a blessing; if he should take

Prov. 1. 6

take our confessions as an evidence against our selves, and condemn us out of our own mouths.

If he should subtract the means of grace, and not any longer continue the proffers of mercy to those who have so much undervalued and abused them; If he should cause his grieved Spirit to retire from us, and finally give us over to our own desperate hardness and impenitency, to *vile affections*, to a *seared conscience*, and a *reprobate sense*, whereby we might be continued in our evil courses till the day of his vengeance.

3. *Eternal* punishments are such as concern our immortal conditions after this life. They are either of { Loss, Pain. *Eternal.*

1. The punishment of *loss* does consist in being for ever banished from the blessed presence of God, and the joyes of heaven. In being *punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.* 2 Thes. 1. 9

2. The pain of *sense* does consist in those most exquisite and unexpressible torments, which shall be inflicted on the damned, set forth in Scripture by *everlasting fire; utter darkness; the worm that dies not; and the fire that is not quenched; Chains of darkness; the blackness of darkness for ever; the lake of fire burning with brimstone.* Mar. 5. 41, 22, 13 Mar. 9. 40 2 Pet. 2. 4 Jude v. 13 Rev. 19. 20

It were but Justice if God should *cut us off with swift destruction*; snatching us out of the Land of the living, with other sins and fears upon us, and cast us into those regions of darkness, those 2 Pet. 2. 1

black and cruel habitations, where there is nothing but weeping and gnashing of teeth.

2 Thes. 1. 8 If he should take *vengeance upon us in flaming fire*, making us to drink *the wine of his wrath, which is poured out without mixture into the cup of* Rev. 14. 10 *his indignation; tormenting us with fire and brimstone in the presence of his holy Angels.*

Should God deal with us according to our deserts, it would have been much better for us that we had never been born. He might justly inflict upon us all the plagues of this life, and eternal torments in the life to come. There is nothing could remain for us to expect, *but a certain fearfull looking for of judgment*, and *fiery indignation to devour us.*

It were easie to amplifie each of these Heads, from those many curses and judgments denounced in Scripture, which are all of them appliable to this purpose, as being the desert of sin.

The serious consideration and application of these things, will very much conduce to the exciting of such affections in us, as do become the duty of confession.

CHAP.

CHAP. XV.

Of the proper Materials for a Tranſition whereby Confeſſion and Petition may be annexed.

THus much briefly concerning the *Matter* and *Method* to be obſerved in our *Confeſſion.*

That which ſhould ſucceed next unto it, is *Petition.* But for the better connexion of theſe two, 'tis requiſite that they be joyned together by ſome fitting *Tranſition.* The moſt natural materials for which, may be referred unto ſome of theſe heads.

1. A profeſſion of our ſhame and ſorrow in the conſideration of our many ſins, and the puniſhments due unto them. A readineſs *to loath our ſelves for our abominations.* Ezc. 36.31 To Judg and condemn our ſelves, that we may not be condemned of the Lord. A willingneſs *to ſet our ſins ever before us*, as conſidering that though the *acts* of them be paſt, yet the *guilt* and the danger may be preſent; and that there may be many now in hell, who have not been ſo great ſinners as we. Of this kind is that ſpeech of *Ezra: O my God, I am aſhamed, and bluſh to lift up my face to thee.* Ezra.9.6 And *Job: I abhor my ſelf, and repent in duſt and aſhes.* Job.42.6 *And Daniel, O Lord, to us belongeth confuſion of face, becauſe we have ſinned againſt thee.* Dan.9.8.

2. An expreſſion of our deſire to fly utterly out of our ſelves, to renounce all our own righteouſneſs: *How ſhould man be juſt with God? if he ſhould contend with us, we could not anſwer for one of a thouſand. If thou ſhouldſt be extreme to mark what is done amiſs, O Lord, who can abide it? but there is mercy and forgiveneſs with thee, that thou maiſt be feared. Thou knoweſt our frame, and conſidereſt that we are but duſt,* frail, infirm creatures, and therefore thou doſt not expect perfection from us: If we could have no ſin, we ſhould have no need of a Redeemer: we are of our ſelves altogether impotent and *unclean, and our righteouſneſs as filthy rags.*

Job. 9. 2, 3
Pſ. 130. 3, 4
Pſal. 103. 4
Iſai. 64. 6

3. A promiſe of amendment for the future, Renewing our Covenant with God by freſh reſolutions of a ſtrict and holy converſation; profeſſing our deſire to fear his name, and to be engaged to him by an *everlaſting Covenant*, never to depart from him again: *O that my ways were ſo directed, that I might keep thy Commandments always!* O that thou wouldſt enable us *to repent and be converted; that our ſins may be blotted out, when the times of refreſhing ſhall come!* It is the deſire of our ſouls to walk more holily and humbly before thee for the future; to keep a ſtricter watch over our own hearts and ways.

Neh. 9. 38
Ch. 10. 29
Pſal. 119. 5
Acts. 3. 19

4. A brief application unto our ſelves of ſuch mercies and promiſes, as belong to thoſe that believe and repent. Though we have not expreſſed the dutiful affections of *children*, yet God cannot renounce the tender compaſſions of a *Father*; and if *earthly* Parents can give good things to

to their children, will not *he* be much more ready to be gracious to his? *with the Lord there is mercy, and with him is plenteous redemption.* And *we have an Advocate with the Father Jesus Christ the righteous, who is the propitiation for our sins.* He hath promised to hear and grant the requests that are put up in faith; that he will have respect to those of an humble and contrite heart; that those who do not hide their sins, but confess and forsake them, shall find mercy; That *he delighteth not in the death of a sinner; but rather that he should be converted and live.* That the *sacrifices of God are a broken spirit, a broken and contrite heart he will not despise. And now, O Lord, thou art that God, and thy words be true, and thou hast promised such mercies unto thy servants, wherefore now let it be unto us according to thy word.* We desire to lay hold on that word of promise, that thou *wilt heal our back slidings and love us freely*; That thou wilt not *turn away from us to do us good*; *but wilt put thy fear into our hearts that we shall not depart from thee. O think upon thy servants as concerning this word of thine, wherein thou hast caused us to put our trust! Truly our hope is even in thee.* 'Tis the desire of our souls to seek after thee, and to come unto thee, *and thou never faileſt them that seek thee*; Of those that *come unto thee, thou putteſt away none.* O be pleased to *establish this word of thine unto thy servants, and let them not be disappointed of their hope.*

Psa. 13. 1 Joh. 2. 1. Eze. 33. 11. Psal. 51. 17. 2 Sam. 7. 28. Hos. 14. 4. Jer. 33. 40. Ps. 119. 49. Ps. 9. 10. Joh. 6. 37.

Though *the wages of sin be death*, yet this is our comfort, *that the gift of God is eternal life, through Jesus Christ our Lord.*

The Scripture is very copious in other pertinent expressions for each of these heads, and to some of these the most proper matter for *Transition* is reducible.

Chap. XVI.

Concerning Deprecation of evil, with several Arguments to back our requests of this nature.

THe chief heads of matter for *Petition* are summarily comprehended in the Lords Prayer, as hath been shewed before. Chap. 5.

All petition is either for { Our selves { Deprecation. / Comprecation. ; Others. Intercession.

In petitioning for our selves, the first thing to be explained, is, *Deprecation*, which concerns the *prevention*, or *removal*, or *lessening* of *evil*.

I. Sin. The first evil to be prayed against, is that of *sin*; and therein we should deprecate both the { Guilt. / Power.

1. The guilt of sin. 1. The *guilt* of sin is that imputation whereby we are obliged to the wrath of God, and all the curses of the Law, and therefore we have great need to pray that he would *forgive us our debts*; That he would *blot out our transgressions as a cloud*, Isai. 44. 22.

cloud; That he would *open unto us the fountain for ſin, and for uncleanneſs*: That he would have compaſſion upon us, *ſubduing our iniquities, and caſting our ſins into the depths of the ſea*; That we may be *juſtified freely by his grace, through the redemption that is in Jeſus Chriſt*; That he would *cleanſe us from all filthineſs both of fleſh and ſpirit*; That he would *blot out the hand-writing that is againſt us, and take it out of the way, nailing it to the Croſs of Chriſt.* Zech. 13. 1 Mic. 7. 19 Rom. 3. 24 2 Cor 7. 1 Col. 2. 14.

Of this kind we have ſundry *Deprecations* in Scripture: *So David, Remember, O Lord, thy tender mercies, and thy loving kindneſs, for they have been ever of old. Remember not the ſins of my youth, nor my tranſgreſſions, for thy names ſake, O Lord, pardon my iniquity, for it is great.* Pſa. 25. 6, 7 Verſe 11

Lord, be merciful unto me, heal my ſoul, for I have ſinned againſt thee. Pſal. 41. 4

Have mercy upon me, O God, according to thy loving kindneſs, according to the multitude of thy tender mercies, blot out my tranſgreſſions; waſh me throughly from mine iniquities, and cleanſe me from my ſin. Purge me with Hyſop, and I ſhall be clean, waſh me, and I ſhall be whiter then Snow. Hide thy face from my ſins, and blot out all mine iniquities. Pſa. 51. 1, 2 Verſe 7 Verſe 9

O remember not againſt us our former iniquities; help us, O God of our ſalvation, for the glory of thy name. Deliver us, and purge away our ſins for thy Names ſake. Pſ. 79 8, 9

Look thou upon me, and be merciful unto me, as thou uſeſt to do unto thoſe that love thy name. Pſal. 119. 132

Take away all our iniquities; and receive us graciouſly. Hoſ. 14. 2

Heal

Verse 4 *Heal our backslidings, and love us freely.*

Now because this is one of the chief wants, against which we should petition; therefore we should endeavour to back our requests in this kind, with such *Arguments* as may serve to stir up our *fervency*, and strengthen our *faith* in this desire.

Ezek. 18 21, 22 From the *mercy* of God, who desires not the death of a sinner, but at what time so ever he shall truly repent, hath promised to forgive him. He hath commanded us to ask *daily pardon*, as well as *daily bread*; shewing thereby that as the best man shall continually need pardon, so he is more ready to give it, then we are to ask it. He hath intreated us to be reconciled unto him. He does invite and call us, when we are impenitent, and therefore he will be much more ready to imbrace and accept of us, when we desire with repentance to return unto him. He would not have us send our neighbour away empty, when that which he would borrow is with us. How much more then Prov. 3. 8 shall he who is the *Father* of *Mercies*, in respect of whom all the compassion in man is not so much as a drop to the Ocean? How much more shall he accept and grant the desires of his children? for Psal. 130. 7 *with the Lord there is mercy, and with him there is* Exod. 23. 5 *plenteous redemption.* He hath enjoined us to help our enemies Ox or Ass, when they are in danger. 1 Cor. 9. 9 *And doth God take care for Oxen?* Hath he not a far greater esteem of his own Image in man? Will he not much rather extend his bounty and goodness unto such as are oppressed under the burden of their sins? Though no sin be

little

little in it ſelf, yet the greateſt ſin is but *little* in compariſon to his mercy. The more our offences have been, the more may he glorifie himſelf in the pardon of them

2. From the *merit of Chriſt*, who *is the propitiation for the ſins of the whole world. He came to ſave that which was loſt*: To *quicken thoſe that were dead in treſpaſſes and ſins. To this end was he born, and for this end came he into the world, that he might ſave ſinners; he was wounded for our tranſgreſſions, he was bruiſed for our iniquities, the chaſtiſement of our peace was upon him, that with his ſtripes we might be healed.* He hath ſatisfied for us as our ſurety, and hath ſuffered the puniſhments that were due unto our ſins; and it cannot ſtand with the juſtice of God, to require a debt twice over, to puniſh them again in us, when he hath already puniſhed them in Chriſt. 1 Joh. 2. 2. Mat. 18 11 Eph. 2. 2. Joh. 18. 37 Iſa. 53. 5

3. From our own *frailties*; *What is man that he ſhould be clean, and he that is born of a woman that he ſhould be righteous? God will pity thoſe that fear him, becauſe he knows their frame, he conſiders that they are but duſt.* He remembers that they are but fleſh, and *no fleſh can be righteous in his ſight. Before him no man living can be juſtified.* The greateſs and the ſenſe of our unworthineſs does make us the fitter objects of his mercy. *The whole have no need of the Phyſitian, but the ſick.* Job. 15. 14 Pſa. 103. 14 Pſa. 78. 39 Pſa. 143 2 Mat. 9. 12

And as we are to pray for the *pardon* of our ſins, againſt the *guilt* of them; ſo likewiſe for the ſenſe and *evidence* of this pardon, againſt our own *doubts, that being juſtified by faith, we may have peace with God through our Lord Jeſus Chriſt*; that we Rom. 5. 1

we may be *sealed with the holy Spirit of promise,*
Eph. 1. 13 14 *which is the earnest of our inheritance, until the redemption of the purchased possession*; of this kinde are those Petitions of *David.*

Psal. 35. 3 *Say unto my soul, I am thy salvation.*

Psa. 51. 12 *Restore unto me the joy of thy salvation, and establish me with thy free spirit.*

Psal. 4. 6 *Lord, lift thou up the light of thy countenance upon us.*

Psa 90. 14 *O satisfie us early with thy mercies, that we may be glad and rejoyce all our days.*

Psa. 119 135 *Make thy face to shine upon thy servant, and teach me thy statutes.*

The reasons to back this request, may be,

1. From the *justice* of it; we do but ask an acquittance, where the debt is paid, (Christ having already satisfied for our sins) *And shall not the*
Gen. 18. 25 *Judg of all the earth do right?* He hath promised to be found of those that do not seek him; and to seek after those that go astray from him, and will he not much rather accept, and be favourable to such as desire to seek after him, and to wait upon him in the observation of his own Ordinances?
Isa. 45. 19 He hath said, that we shall not *seek his face in vain.*

2. From the *facility* of it; 'tis but saying the word only, and we shall be whole; if we could relieve all those that beg of us, with meer words, there is none should ask without success. But now with God, 'tis all one to do a thing as to
Psal. 85. 8 speak it. 'Tis but *speaking peace* to our souls and
Jer. 32. 27 we shall have it. *Behold thou art the Lord, the God of all flesh, there is nothing too hard for thee.*

2. Next

2. Next to the *Guilt* of ſins, we ſhould pray againſt the *Power* of them, that we may not relapſe into them again for the future; that ſin may *not reign in our mortal bodies*; That we may not be *brought into captivity unto the law of ſin, which is in our members*; That God would *redeem us from all our iniquities*, and with *the blood of Chriſt purge our conſciences from dead works to ſerve the living God*; That he would enable us to *put off, concerning our former converſation, the old man, which is corrupt according to the deceitful luſts*; *to crucifie the fleſh with the affections and luſts of it*: That we may have *no fellowſhip with the unfruitful works of darkneſs*: That *our hearts may not be hardned through the deceitfulneſs of ſin*: That we may not *walk according to the courſe of the world, fulfilling the deſires of the fleſh*: That he would *caſt down every imagination and high thought that exalteth it ſelf againſt the knowledge of God; and bring into captivity every thought into the obedience of Chriſt*.

2. The Power of ſin.

Rom. 6. 12 Verſe 23 Tit. 2. 22 Heb 9. 14 Eph. 4. 22 Gal. 5. 24 Eph. 5. 11 Heb. 3. 13 Eph. 2. 2, 3 2 Cor. 10. 5

Of this kind is the Petition of *David, Keep back thy ſervant from preſumptuous ſins, let them not have dominion over me. Order my ſteps in thy word, and let not any iniquity have dominion over me.*

Pſal. 19. 13 Pſal. 119 133

'Tis not here neceſſary to make any large recital of the kinds of ſins, mentioned before in confeſſion; but to inſiſt more fully and particularly in ſuch to which we are more eſpecially inclined, that they may be mortified and ſubdued.

The Arguments to ſtrengthen our faith and fervency in this deſire may be ſuch as theſe.

1. From the *fitneſs* of it in reſpect of his glory, it

it is not for his honour that his *servants* should be under the yoke of his *enemies*.

2. From our own impotency for it; evil being alwayes present with us, and sin so easily besetting us. And of our selves we are no more able to lay aside these weights, and cut off our sinnes, then an Ethiopian is to cast off his blackness, or a Leopard his spots.

3. From the facility of it to God, he is stronger
Phil. 3. 21 than the strong man, and can *subdue all things to himself*.

4. From the *Promise* and *Covenant*; whereby
Mic. 7. 19 he hath engaged himself *to subdue our iniquities*, and to keep us from departing from him.

II. Temptation. 2. Another evil to be prayed against, is *Temptation*, According to that in the Lords Prayer, *Lead us not into temptation*; That we may be freed from *Trials* themselves, so far as may stand with Gods good pleasure, especially the *evil* of them; that we may not be overcome with them, nor faint under them.

Temptation is of three kindes.

1. From our own corrupted natures, by which we are very apt to be *drawn aside and enticed to* all manner of sinnes, there being no kinde of
Rom. 1. 14 impiety, but what this does make us *capable* of; and will (without Gods restraining or renewing grace,) at some time or other *dispose* us unto. And herein more particularly the blindeness of our understandings, our wicked imaginations and fleshly reasonings, the perverseness of our wills, the hardness and earthiness of our affections, the insensibleness of our consciences,

the

the depravation of all our faculties.

2. The malice and ſubtilty of the Devil, who *as a roaring lyon walks about, ſeeking whom he may devour*; and is ſtill provoking us to thoſe evils which are moſt ſuitable to our particular occaſions and diſpoſitions: *Watching for advantage againſt us*, deſiring *to ſift and winnow us as wheat*; and therefore we had need to pray, that we may be *ſober and vigilant*, having upon us *the whole armour of God whereby we may withſtand the wiles of the Devil*; that we may conſtantly *reſiſt him, being ſtedfaſt in the faith*, taking heed of the *depths of Satan*; That we do *not fall into reproach, and the ſnare of the Devil*; That the *God of Peace would bruiſe Satan under our feet*.

1 Pet. 5. 8
2 Cor. 2. 11
Luk. 22. 31
Mat. 29 41
Eph. 6. 11
1 Pet. 5. 8
Rev. 2. 24
1 Tim. 3. 7
Rom. 16 20

3. The allurements or terrors of the world, either by profits, pleaſures, honours on the one hand; or loſſes, dangers, troubles, diſgrace, perſecution on the other. *The rain deſcending, the floods coming, the winds blowing and beating upon us.* The evil cuſtomes and examples of the generation wherein we live, the ſlaviſh hopes and fears of men.

Mat. 7. 27

Beſides theſe *kinds* of temptation, we are likewiſe to pray againſt the *degrees* of it, ſuggeſtion, conſent, practice, delight, habitual cuſtom and neceſſity.

Jam. 1. 14

That God would enable us always *to watch and pray, leſt we fall into temptation*.

Mat. 26. 41

And becauſe every man hath ſome particular ſin or temptation, to which he is more eſpecially expoſed, belonging either to his age, temper, calling; therefore he ſhould endeavour to obſerve

observe and find out, and more fully to enlarge himself in his deprecation against that.

III. Punishment. 3. The last sort of evil to be prayed against, is that of *Punishment*; the kinds of which were mentioned before, under the Head of *Confession*, and are likewise reducible under that other Head concerning *Protection*; and therefore it will be needless here to make any particular recital of them.

In the *general*, we are to pray against all those judgments which may be inflicted upon us, either in our bodies, friends, names, estates. Against those more eminent miseries of *Sword*, *Famine*, *Pestilence*, (which three being of a publick nature, concerning the Nation and community in which we live, may be more particularly insisted upon under the Head of intercession) against distraction and sorrow of mind, trouble of conscience, the loss of Gods holy Ordinances, and eternal damnation.

Psal. 91.10 *That no evil may befal us, neither any plague come nigh our dwellings.*

Psal 6.1 *That he would not rebuke us in his anger, neither chasten us in his displeasure.*

Psal. 51.11 *That he would not cast us away from his presence, nor take his holy spirit from us.*

Those judgments ought to be more particularly deprecated, with which we are at any time frighted or afflicted.

CHAP.

CHAP. XVII.

Of comprecation for ſpiritual good things: The ſanctification of our Natures, the obedience of our Lives.

NExt to *Deprecation* againſt *evil*, may ſucceed *Comprecation* for that which is *good*.

Now becauſe good things may be wanting, either in *whole* or in *part*, or in reſpect of *Duration*, and ſome intermiſſions; therefore we ſhould petition not onely for the things themſelves, but alſo for the increaſe and continuance of them.

Good is either { Spiritual. / Temporal.

In asking of ſpiritual good things, the firſt and chief matter to be prayed for, is the ſanctification of our natures; That *Gods Kingdome may come* into our hearts, that he would *give unto us a new heart, and put a new ſpirit within us*: that he would *take from us our ſtony heart: and beſtow upon us hearts of fleſh*; that he would put within us *the law of the Spirit of life, which may make us free from the law of ſin and death*; that we may *put on the new man, which after God is created in righteouſneſs and true holineſs*; that we may be regenerate and become new creatures, being *born again of that incorruptible ſeed, the Word of God*.

1. The ſanctification of our natures. Ezek. 36. 26. Rom. 8. 7. Eph. 4. 24. 1 Pet. 1. 23.

That God would grant us according to the riches, Eph. 3. 16.

of his glory, to be strengthened with might by his Spirit in the inward man.

1 Thes. 3. 13 That he would *establish our hearts unblameable in holiness before God, even our Father, at the coming of the Lord Jesus Christ, with all his Saints.*

Rom. 8. 11 *That the Spirit of Christ may dwell in us.*

Act. 13. 43 Col. 1. 13 That we may *continue in the grace of God, and in the faith, grounded and setled, and may not be moved away from the hope of the Gospel.*

Psal. 51. 10 Of this kind is that Petition of *David* for himself, *Create in me a clean heart, O Lord, and renew a right spirit within me.* And the Apostle for 1 Thes. 5. 23 others: *The God of Peace sanctifie you throughout that your whole spirit, and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ.*

Here we are more particularly to insist on the *renovation* of our several {Faculties, Parts,} answerable to what we did acknowledg, concerning the *Depravation* of them, in the Confession of our Original sin. As first for our faculties.

1. Our inward man.

For our understandings.

1. That we may be *transformed by the renewing of our minds*; that we may be able to have a *spiritual discerning of the things of God*, being *wise to that which is good*, but simple and harmless to that which is evil.

Rom. 12. 2 1 Cor. 1. 14 Rom. 16. 19

Our conscience.

2. That he would *purge our consciences from dead works to serve the living God*; that they may be tender of his glory, and our own good, truly performing the offices which belong unto them, both in *accusing* and *excusing* us, according to several occasions.

Heb. 9. 14

3. That

3. That he would *circumcise our hearts*, that we may *set our affections on things above, and not on earthly matters*; that we may not be deceived with false appearances, *but may approve the things that are most excellent.* Our affections. Rom. 2.29 Col. 3.2. Phil. 1.10

4. That he would reform and sanctifie our *wills*, that we may in every thing submit them unto his, *delighting to do his will. Not seeking our own wills; but the will of him that sent us.* Our Wills. Psa. 40.8 Joh. 5.30

5. That he would rectifie our *memories*, making them more faithfull in *retaining* all such holy Lessons as we shall learn, in *recalling* them to minde, according to several opportunities, that we may be always ready *to stir up our minds by way of remembrance*, that we may never *forget* God. Our memories. 2 Pet. 3.1. Deut. 8.11

And so for our Parts, or outward man, that we may become the *Temple of God where his Spirit may dwell:* That we may *present our bodies a living sacrifice, holy, acceptable to God, which is our reasonable service*: That all our parts and *members may be instruments of righteousness unto holiness.* 2. Our outward man. 1 Cor 3.16 Rom. 12.1 Rom. 6.13, 19

In which desires we may strengthen our faith with such arguments as these.

1. God onely is *able* for this great *work*; *In us dwelleth nothing that is good:* It is he that must *work in us both to will and to do of his good pleasure.* 'Tis not in our power to regenerate our selves; for *we are not born of blood, nor of the will of the flesh, nor of the will of man* (that is, not of any natural created strength) *but of God.* And he is able to do *exceeding abundantly above all* Rom. 7.18 Phil. 2.13 Joh 1.13 Eph. 3 20

that we can ask or think. 'Tis as easie for him to make us good, as to bid us to be so.

Ezek. 36.26 Jer. 31.33 Luk. 12.13 2. He is *willing*, and hath promised to *give unto us a new spirit*: To *put his law into our inward parts, to write it in our hearts.* And *if men that are evil, know how to give good gifts to their children, how much more shall our heavenly Father give the holy Spirit to them that ask him?* He hath professed it to be his own will, *even our sanctification*; and he cannot deny us the performance of his own will. He hath promised, that those who *hunger and thirst after righteousness shall be filled.* And therefore if he hath in any measure given us this *hunger*, we need not doubt but he will give us his *fulness* likewise. He hath said, that *he delights to dwell with the Sons of men*; And what reason have we to doubt the success of our desires, when we do beg of him to do that which he delights in?

1 Thes. 4.3 Mat. 5.6 Prov. 8.31

II. The obedience of our lives.

2. The next thing to be prayed for, is the obedience of our lives, answerable to that in the Lords Prayer; *Thy will be done in earth, as it is in heaven:* And here likewise we are to petition for spiritual grace and abilities, both to *perform*, and to *continue*, and to *increase* in all holy duties.

Psal. 23.3 2 Cor. 1.12 Tit. 2.12 Heb. 12.28

1. For the *Performance* of them, that he would *lead us into the paths of righteousness*; That *with simplicity and godly sincerity we may have our conversation in this world*; That *denying all ungodliness and worldly lusts, we may live soberly, righteously and godly in this present world*; That God would *give us grace, whereby we may serve him accepta-*

acceptably with reverence and godly fear; That we may *not any more be conformed unto this world*; *That being dead unto ſin, we may live unto righteouſneſs: Not any longer ſpending the reſt of our time in the fleſh, to the luſts of men, but to the Will of God*; *That the time paſt of our lives may ſuffice to have ſerved divers luſts*; that for the future we may *walk as obedient children, not faſhioning our ſelves according to the former luſts of our ignorance*; *but as he who hath called us is holy, ſo we may be holy in all manner of converſation.* Rom. 12. 2 1 Pet. 2. 21 1 Pet. 4. 2, 3 1 Pet. 1. 14

To this purpoſe is that deſire of *David*, *O that my wayes were directed to keep thy ſtatutes.* And in another place, *Teach me to do thy Will, for thou art my God: let thy good Spirit lead me into the land of uprightneſs.* And elſewhere, *Shew me thy wayes, O Lord, and teach me thy paths*; *lead me in thy truth, and teach me, for thou art the God of my ſalvation. Teach me thy wayes, O Lord, and I will walk in thy truth*; *unite my heart to fear thy Name.* Pſal. 119. 5 Pſal. 143. 10 Pſalm 25. 4. 5 Pſalm 86. 11

2. For our *continuance* in them. That *we may ſerve him without fear, in holineſs and righteouſneſs before him all the dayes of our lives.* Being *ſtedfaſt and unmoveable, alwayes abounding in the work of the Lord: Holding faith and a goood conſcience: Patiently continuing in well-doing, without wearineſs, as knowing, that in due time we ſhall reap, if we faint not: Holding faſt the profeſſion of our faith without wavering*; that our hearts may be *eſtabliſhed with grace*; that amidſt all outward changes and loſſes we may ſtill *hold faſt our integrity.* Luke 1. 74. 75 1 Cor. 15. 58 1 Tim. 1. 19 Rom. 2. 7 Gal. 6. 9 Heb. 10. 23 Heb. 13. 9 Job 2. 3

Thus the *Apoſtle* prayes for the *Theſſalonians*,

that God would *stablish them in every good word and work.*

2 Thes. 2 17

3. For our *Increase* in them. *That God would make all grace to abound towards us:* That we *always having all sufficiency to all things, may abound to every good work*; That we may be *strong in the Lord, and in the power of his might:* Being *filled with the fruits of righteousness, unto the glory and praise of God:* That *forgetting those things which are behind, and reaching unto those things which are before, we may continually press towards the mark, for the prize of the high calling of God.*

2 Cor. 9. 8
1 Thes. 4. 1
Eph. 6. 10
Phil. 1. 11
Phil. 3. 14

Thus doth the *Apostle* pray for the *Hebrews: The God of peace make you perfect in every good work to do his will, working in you that which is well pleasing in his sight.* And *Epaphras* for the *Colossians*; *that they might stand perfect, and compleat in all the will of God.*

Heb. 13. 20, 21
Col. 4. 12

Chap. XVIII.

Of the several graces and duties enjoyned in the First *Commandment.*

THe graces that we should pray for, are many of them briefly summed up together, in several Scriptures. But for our more full and distinct apprehension of them, they may be more particularly considered, according to their distinct relati-

Gal. 5. 22
1 Tim. 6. 11
Tit. 2. 12

relations, either to the { Law. / Gospel.

The duties injoyned by both these, may be easily collected from those vices and failings mentioned in our Confession.

The first table in the *Law*, doth concern our duty to God.

The first *Commandment* doth enjoyn us to have *Jehovah alone for our God*, that is, in all respects to behave our selves towards him as our God. So that by this we are directed to pray for these graces and duties. *viz Knowledg* and *Belief* of him, *Trust* and *Hope* in him, *Love* towards him, *Zeal* for him, *Rejoycing* in him, *Gratitude* towards him, *Patience* under him, *Obedience* to him, *Fear* of him, Being *Humble* before him.

Because it is *not good that the soul should be without knowledg*, we should therefore pray that he would be pleased *to incline our ears unto wisdom, and apply our hearts to understanding*: That he would *open our eyes to behold the wonderous things of his Law*: That he would give unto us *the spirit of wisdom and revelation in the knowledg of him; that the eyes of our understanding being enlightned, we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, and what is the exceeding greatness of his power to us-ward, who believe, according to the working of his mighty power*; That he would enable us to be more inquisitive after those sacred truths revealed in the Word; more diligent to acquaint our selves with his holy *attributes*, and

Knowledg. Prov. 19. 2 Prov. 2. 2. Ps. 119. 18 Eph. 1. 17 18

works; more mindfull of his Holineſs, Juſtice,
Pſal.139.3 Truth, Power, Omnipreſence that he *is about our paths, and beds, and acquainted with all our wayes.* He doth ſearch and know us, underſtanding our thoughts afar off; all things being naked and open in his ſight.

Col.1.9,10 That we may be *filled with the knowledg of his will, in all wiſdom and ſpiritual underſtanding; that we may walk worthy of the Lord, unto all pleaſing; being fruitfull in every good work and increaſing in the knowledg of God, that we may follow on*
Hoſ.6.3 *to know the Lord.*

That he would ſanctifie to us the knowledg we have already attained that it may not be idle, and
Rom.1.18 ineffectual, but may produce in our lives anſwerable obedience, that we do not *with-hold any truth in unrighteouſneſs.*

Belief. That he would open our hearts to *believe* all thoſe truths revealed in his Word; that he would
Heb.3.12 inable us to *take diligent heed, leſt there ſhould be in any of us an evil heart of unbelief, in departing from the living God:* That we may firmly aſſent unto his promiſes and threats and as we do pro-
Tit.3.8 feſs our ſelves *to believe in God, ſo we may be carefull to maintain good works.*

Truſt. That we may not rely on ſuch outward means as cannot help us; but in all our wants and troubles, we may place our chief confidence on him, as knowing that he is infinitely wiſe, powerfull, mercifull, both able and willing to ſuc-
2Chr.20.12 cour us; that when we *know not what to do, our eyes may be upon him*; That in our greateſt exigences, when we are in a ſtate of darkneſs, and

can

can ſee no light, we may then *truſt in the name of the Lord, and ſtay upon our God.* That we may ſtill *caſt our burden upon him, and abide under the ſhadow of the Almighty: Committing our ways unto the Lord: Being carefull for nothing, but in every thing by prayer and ſupplication, make our requeſts known unto God,* who careth for us, and will never leave or forſake us. Iſai. 50.10 Pſa. 55.22 19.1 37.5 Phil. 4.5

That we may labour to ſtir up and ſtrengthen our *Hope* in him, ſuch hope as may be well grounded and will *not make us aſhamed*; of which we may *be alwayes* able, *and ready to give anſwer to every man that asketh us a reaſon.* That we may look more at *the things which are not ſeen, then at thoſe things which are ſeen.* That in times of fear and danger we may *fly for refuge to lay hold on the hope ſet before us*; which hope may be as *an Anchor of the ſoul, both ſure and ſtedfaſt.* That no condition, or temptation may make us *caſt away our confidence*; That we may *give all diligence to make our callings and elections ſure*; To clear unto our ſelves, the evidences of our own everlaſting well being, *Hope.* Rom. 5.5 1 Pet. 3.15 2 Cor. 4.18 Heb. 6.18 V. 19 Heb. 10.31 2 Pet. 1.10

That we may *love the Lord our God with all our heart, with all our ſoul, and with all our might,* ſo farre above that natural affection which we do bear to thoſe other things, whether *father or mother, wife or children, brethren or ſiſters, yea and our own lives alſo:* that we may be ſaid *to hate,* and deſpiſe them *in compariſon of him.* That our love *may abound yet more and more in knowledg, and in all judgment,* that we may *approve the things that are excellent*: That we may delight *Love.* Deut. 6.5 Luk. 4.2,6 Phi. 1.9,10

in

in all those holy duties, whereby we may enjoy
Psal. 42. 2. communion with him. That we may earnestly long and thirst after the enjoyment of him, *when we shall come and appear before him.*

Zeal. That he would make us *Zealous*, and fervent in all holy duties; resolute, and couragious in stan-
Tit. 2. 14 ding to the truth, not to be deterred by hopes or fears: Not wronging any good cause, either by our cowardize or indiscretion, Not resting our selves in a *luke-warm profession, being neither cold nor hot*, but being *valiant for the truth*, and *fer-*
Rev. 3. 16 *vent in spirit*: Always *zealously affected in a good*
Jer. 9. 10 *thing*: Not being *ashamed of the Gospel of Christ,*
Rom. 1. 16 *which is the power of God to salvation*, considering
Gal. 4. 18 what he hath said; That if we shall *be ashamed of*
Rom. 1. 6 *him in this adulterous generation, he also will be a-*
shamed of us when he comes in the glory of his Fa-
Mar. 8. 38 *ther with his holy Angels.*

Rejoycing in him. That we may *rejoyce* and *glory* in the LORD, placing our chief happiness in a spiritual commu-
Psal. 37. 4 nion with him, *Serving him with joyfulness and*
Jer. 9. 24 *gladness of heart. Delighting greatly in his Com-*
Deut. 28. 47 *mandments*; Finding more happiness *in the light*
Psal. 4. 6, 7 *of his countenance, then in the increase of corn and*
Psal. 63. 3 *wine*: preferring *his loving kindness before life it self.*

Gratitude. That he would make us more heartily sensible of those many great favours which are continually multiplied upon us. That he would draw up our hearts to heaven, in the acknowledgment of his bounty and goodness; that *our souls may bless him*, and our desires may be always
Ps. 40. 10 towards him; that we may be ready to *talk of his*

loving

loving kindneſs, and to ſpeak good of his name; endeavouring to expreſs our gratitude, by the readineſs, and cheerfulneſs of our obedience; Seeking *to glorifie his name by bearing much fruit unto him.* John 15. 8

That we may be *patient* under his afflicting hand, as conſidering that he is the Author as well of the *evil we ſuffer*, as of the *good we enjoy*. And *ſhall we receive good from the hand of God, and ſhall we not receive evil?* The greateſt judgment that can befal us in this life, is far leſs then our deſerts; *'Tis the Lords mercy that we are not conſumed, becauſe his compaſſions fail not*: And then beſides, he hath promiſed that *all things ſhall work together for the good of them that love him.* And though the cup may be bitter, yet it proceeds from the *hand of a Father*. That we may *count our ſelves happy in what we ſuffer for righteouſneſs ſake*; *becauſe the Spirit of God, and the Spirit of glory reſteth upon us.* That we may *rejoyce and glory in our tribulations*; *as knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not aſhamed.* Reckoning with our ſelves, that *the ſufferings of this preſent time, are not worthy to be compared with the glory that ſhall be revealed in us.* That in all our ſufferings we may *truſt in the living God*; committing our ſouls unto him, who is their *faithful Creator*, and *righteous Judg.*

Patience.

Job. 2. 10

Lam. 3. 22

Rom. 8. 28

Job. 18. 11

1 Pe. 3. 14

Rom. 5. 3 4, 5

Rom. 8. 18

1 Tim. 4. 10

That we may *accept the puniſhment of our iniquity*; *waiting upon God in the way of his judgments.* Being willing *to put our mouths in the duſt*, rather then to open them in murmuring againſt him. 1 Pet. 2. 23 & 4. 9 Lev. 26. 41 Iſa. 26. 8. Lam. 3. 29

Con-

Considering how unjust and unreasonable it is for
Lam. 3.39 *a living man to complain, a man for the punish-*
Job 34.31, *ment of his sin*; and that it is rather *meet to be said*
32 *unto God, I have born chastisement, I will not of-*
fend any more; that which I see not, teach thou me;
Mic. 7.9 *if I have done iniquity, I will do no more; I will*
Ezr. 9.13 *bear the indignation of the Lord, because I have*
sinned against him. He does punish us less then our
iniquities deserve. Not dealing with us after our
sins, nor rewarding us according to our iniquities;
and we have no reason to repine at kind and mo-
derate corrections. Though in some respects *he*
Ps. 118.18 *hath chastened us sore, yet he hath not given us over*
to death. He doth not afflict willingly, nor grieve
Lam. 3.33 *the children of men.* And therefore we have great
reason totally to submit and resign up both our
2 Sam. 15. 26 selves and affairs, to be governed by his wise pro-
1 Sam. 3.8 vidence, and to let *the Lord do with us what seem-*
eth good unto him.

Obedience. That we may be constant, universal, sincere in
2 Kin. 10 3 our obedience; *Walking before him in truth, and*
with a perfect heart and may do that which is good
in his sight. That in the general course of our
lives, we may demean our selves in a setled, regu-
lar way of submission and obedience, *having respect*
Ps. 119. 6 *to all Gods Commandments; Obeying from the heart*
Rom. 6.16 *the form of doctrine delivered to us; Following the*
Numb. 14 *Lord fully*, walking exactly and precisely before
24 him. That we may have not onely *the form of god-*
2 Tim. 3.5 *liness, but the power also.*

Fear. That we may *sanctifie the Lord God of Hosts,*
Isa. 8.13 *making him our fear and our dread*; considering
1 Pet. 4.7 that *the end of all things is at hand*, when we must
all

all *appear before his dreadfull tribunal, every one to receive according to that he hath done in his body, whether it be good or bad:* That we may be less afraid of other matters that cannot hurt us, *men that shall die, and the sons of men that shall be made as grass*; but may chiefly *fear him who is able to destroy both body and soul in hell.* Behaving our selves, as being always in his sight and presence; as considering, that our most secret bosome-sins, which with such Art and care we have endeavoured to conceal from men, are all of them naked and open in his sight, before whom we must be judged at the last day. 2 Cor. 5. 10. Isa. 51. 12. Mat. 10. 28.

That we may be *humble* before him, ascribing nothing to our own power or merit. That our *hearts may not be lifted up to forget the Lord*, nor our *minds hardened in pride*; as considering that *his soul which is lifted up, is not upright in him.* And that *if any man think himself to be something, when indeed he is nothing, he deceives himself.* That we may be *clothed with humility*; counting it our safest defence, and most comely ornament. That we may *not mind high things, nor be wise in our own conceits.* Considering the baseness of our Original, the many diseases and miseries which our bodies are liable unto, the sinfull and slavish condition of our souls, our *nothingness* as *creatures*, our *vileness* as *sinners*. *Humility.* Deut. 8. 14. Dan. 5. 20. Hab. 2. 4. Gal. 6. 3. 2 Pet. 5. 5. Rom. 12. 16.

CHAP.

Chap. XIX.

What are we directed to pray for out of the second *Commandment.*

THe second Commandment does enjoyn us to worship God, after such a spiritual *manner*, and by such holy *means*, as is agreeable to his Nature, and required in his Word.

So that from hence we are taught to pray for the direction and assistance of his Spirit in all our holy duties; that he would work in us an holy frame and temper of heart, without which 'tis not possible for us to perform any acceptable service: That he would quicken our affections to a greater fervency and delight in our attendance upon him.

That he would make us more carefull in enjoying and increasing our communion with him, by a conscionable observance of all those holy ordinances which he hath appointed; particularly,

1. Prayer.
2. Ministry of the Word.
3. Receiving of the Sacraments.

1. Prayer. Zac. 12.10 1. That he would *powr upon us the spirit of prayer and supplication*; make us diligent and constant in our {Publick / Private} devotions, that we may accustom our selves to them with a greater forwardness and delight, as being the chief means to ease Joh. 16.24 our hearts of all troubles and sorrow, *to fill up our joy.*

That

That we may be more ſolemn and *reverent* in our approaches before him, as conſidering that we who are but duſt and aſhes, vile, deſpicable creatures, are to ſpeak unto that dreadfull Majeſty, before whom all the world ſhall be judged at the laſt day.

That we may be more *vigilant* over our own hearts, in reſpect of roving, diſtracted thoughts, which are ſo apt to interrupt us in this duty. That we may *ſtir up our ſelves to lay hold on God*, and *ſet our faces to ſeek him*: Not *pouring out words* onely, but *our ſouls before him*: *Serving him in our ſpirits*: *Drawing near unto him with a true heart, ſprinkled from an evil conſcience.* Iſa. 64. 7 Rom. 1. 9 Heb. 10. 22

That he would be pleaſed to *aſſiſt us*, and to *accept of us* in this duty: *Shedding abroad his love in our hearts*: *Opening our lips, that our mouths may ſhew forth his praiſe.* And then that the *words of our mouths, and the meditations of our hearts may be alwayes acceptable in his ſight.* Rom. 5. 5 Pſal. 51. 15 Pſal. 19. 14

That we may *confeſs* our ſins with a greater ſenſe and ſorrow for them, feeling in our ſelves a greater loathing and deteſtation of them; *Acknowledging our tranſgreſſions, and ſetting our ſins before us*; *Abhorring* our ſelves for them, and *repenting in duſt and aſhes.* *Confeſſion.* Pſal. 51. 3 Job 42. 6

That we may put up our *petitions* with a greater faith and fervency, as being truely ſenſible of our own wants, and thoſe gracious promiſes which he hath made for the ſupply of them: *Drawing near in the full aſſurance of faith, nothing wavering*: *Asking ſuch things as are according to his will.* That his Spirit may help our infirmities, *Petition.* Heb. 10. 22 Iam. 1. 6 1 Joh. 5. 14

and

and make intercession for us; and that he would
Psa.145.18 remember the promise which he hath made to be *nigh unto them that call upon him in truth, and to fulfil the desire of those that fear him,*

Thanksgiving. That we may give thanks with greater chearfulness and love, and sense of his favours, with such heartiness and fervency as may be in some measure proportionable to our importunity, in the want of mercies. That we may be ready *to speak the praises of our God, whilst we have any being;*
Psalm 104 33,34 *that our meditations of him may be sweet, and we may be glad in the Lord,*

That we may retain a relish and taste of this holy duty in our minds after the performance of it; behaving our selves answerably in the course of our lives, observing what return is made to our
Psal.85.8 prayer. *Hearkning what God the Lord will say.* Considering the several wayes and dispensations of
Psal. 107. 34 his providence towards us; *that we may understand the loving kindness of the Lord.*

2. *Ministry of the Word.* This Commandment does likewise concern the duties which belong to that other Ordinance, the *Ministry of the word*, in reference both to { Minister, / People. }

The *Minister* may hereby be directed to pray that God would endow him with all those graces and abilities, which may fit him for the discharge of his calling, both in respect of his { Life, / Doctrine, } that he may both save *himself*
1 Tim.4.16 *and them that hear him.*

Tit.2.7 1. For his *Life*; That he may *shew himself a pat-*

a pattern of good works; Of a *blameless conversation*; *not self-willed, not soon angry. Not given* Tit. 1. 7, 8
to wine, no striker; *not given to filthy lucre, but a lover of good men, sober, just, holy, temperate, gen-* 2 Tim. 2. 24
tle unto all men, apt to teach, patient. Renouncing 2 Cor. 4. 2
the hidden things of dishonesty; Not walking in craftiness, but by manifestation of the truth, commending himself unto every mans conscience in the sight of God. Behaving himself as a *steward of the mysteries of God. Not seeking so much his own profit, as* 1 Cor. 4. 2
the profit of many, that they may be saved; *that after he hath preached unto others, he himself may* 1 Cor. 10. 33
not become a cast-away. 1 Cor. 9. 27

2, For his *doctrine*, that he may *study to approve himself unto God, a workman that needeth not* 2 Tim. 2. 15
to be ashamed; *rightly dividing the Word of truth*: That he may *preach the Word, being instant in season and out of season, reprove, rebuke, exhort, with* 2 Tim. 4. 2
all long-suffering and Doctrine; *with meekness* 2 Tim. 2. 25
instructing those that oppose themselves, if God peradventure will give them repentance, to the acknowledgment of the truth. Feeding the *flock of* 1 Pet. 5. 2
God, not by constraint, but willingly; *Not for filthy lucre, but of a ready mind*, That he may *speak as* 1 Pet. 4. 11
the Oracles of God: That his doctrine may be *in* 1 Cor. 2. 4
demonstration of the spirit, and of power; *with un-* Tit. 2. 4
corruptness, gravity, sincerity, not as pleasing men, 1 Thes. 2. 4
but God, who trieth the hearts.

The *People* or hearers may be hereby directed to pray for a greater *love* and *esteem* of his Word, as being the Ordinance of his infinite wisdom, which he can make effectual for the Conversion and salvation of souls. Considering that the 1 Love and prizing of the Word.

fashion of this world passeth away. Pleasures shall die and vanish, *Honours* shall be laid in the dust, *gold* and *silver* shall rust and canker, but the *word of God abideth for ever*: This alone is able to *make us wise unto salvation*, and to *save our souls*, being that word by which *we shall be judged* at the last day. That therefore we may value it *above gold and silver*, finding a relish in it *sweeter then the honey and the honey-comb*. That we may always *love the beauty of his house, and the place where his honour dwelleth*: *To publish with the voice of thanksgiving, and to tell of all his wondrous works*: That one thing *have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life: to behold the beauty of the Lord, and to enquire in his Temple. Strength and beauty are in his Sanctuary.*

1 Pet. 1. 23
2 Tim. 3. 15
Joh. 12. 48
Psal. 19. 10
Ps. 26. 7. 8
Psal. 27. 4
Psal. 96. 6

That we may have a greater care to know and practise his will: *As new born babes desiring the sincere milk of the word, to grow thereby*: That he would teach us so to prize and improve the present liberty and Sun shine of the Gospel, that we may be careful *in this our day*, to lay up for our selves a good foundation against the evil time.

1 Pet. 2. 2

2 Our preparation for it, and a blessing upon it.

That we may approach unto this Ordinance with such reverent and prepared affections, as may become his more especial presence amongst us; *Considering our feet*, when we draw neer before him; that he would over-awe our spirits with an holy fear and reverence in the apprehension of his presence, and beholding of us, who is a God of infinite holiness, and glorious Majesty; that we may bow down our souls with a willing subjection

jection unto every sacred truth; That he would subdue the pride of our hearts, *Cast down every imagination that exalteth it self against him, and bring into subjection every thought unto the obedience of Christ.* 2 Cor. 10 5
And because the Word of it self is but a *dead letter*, and it is not in the power of any outward means, or the wisdome or preparation of weak sinfull man, to subdue the power of sin, the Kingdom of Satan, or to *create men in Christ Jesus unto good works*: that therefore he would be pleased to accompany the outward means, by the inward efficacy and operation of his Spirit. Man can speak only unto the *ear*, but he can speak unto the *heart*, and tis as easie for him to make us good, as to bid us be so; and he hath promised *to meet* such as desire *to wait upon him, and to remember him in his ways*: Eph. 2. 10. Isa. 64. 5
That he will remove from our understandings the veil of ignorance and infidelity, whereby we are made incapable of spiritual truths; that he would take from our affections that natural pravity and malice, whereby we are made enemies to spiritual notions; that we may receive the truth, not only in the *light*, but in the *love* of it; not *with-holding any truth in unrighteousness*. That he would strengthen us against all temptations of Satan, cares of the world, hardnels of our own hearts, or what ever may hinder our profitable and saving hearing: That he would take from us all irreverence, distraction, prejudice, dullnels in hearing of his Word; and because it must redound either to the glory of his *justice*, in our farther hardening and final condemnation; or to the glory of his *mercy*, in 2 Thes. 2. 10. Rom. 1. 18

our conversion and salvation; that he would therefore sanctifie it to our good; that as the rain
Isa.55.10 cometh down from heaven and returneth not thither but watereth the earth and maketh it fruitful: so the Word that goeth out of his mouth may not return unto him void, but accomplish his good pleasure, and prosper in that to which it is sent. That it may be
Heb.4.12 unto us sharp as a two edged sword, to the dividing asunder of the soul and spirit, the joints and marrow, discovering the very thoughts and intentions of the
1 Cor 3.6 heart. And because Paul may plant, and Apollos water, but he only can give the increase; Therefore he would be pleased to give a blessing
Luke 8. 18 and success to his own Ordinances. That his Word may be unto us a word of power, converting the soul, and making wise the simple; that he would
Psal. 19.7 give unto us hearts to fear, and understanding hearts,
Pro. 20.12 that we may believe and be saved. That he would write his laws in our inward parts. That he would
Jer. 31.33 open our eyes to behold the wonderous things of his
Psal. 119 law; incline our hearts to his testimonies, direct our steps,
Ver. 18.36 133 that we may walk in the paths of his precepts.
Ps. 25.4 Shew us thy ways, O Lord, and teach us thy paths: lead us in thy truth, and teach us, for thou art the
Ps. 86.11 God of our salvation. Teach us thy ways, O Lord, and we will walk in thy truth, unite our hearts to fear thy name. Shew
Psa. 143 us the way that we should walk in, for we lift up
8, 10 our souls unto thee. Teach us to do thy will, for thou
art our God. Let thy good Spirit lead us into the
3. Our de- land of righteousness.
meanour at it. That we may behave our selves with humility, attention, alacrity, laying down all our thoughts,

fleshly reasonings, stuborn resolutions, being ready to *receive with meekness the ingraffed word, which is able to save our souls.* That we may enjoy communion with him in his Ordinances; that he would *fill us with all joy and peace in believing*; That he would sanctifie our judgments, affections, memories, that we may apprehend, and believe, and affect, and retain those sacred truths that shall be delivered. That he would enlighten our minds, open our hearts, soften our consciences, compose our thoughts to attend unto his Word with meekness and faith, *receiving it into good and honest hearts*, with full purpose to walk answerable to it in our conversations. That Christ may be formed in us, that our hearts may be established in every good word and way. That our meeting together may prove for the better, and not for the worse.

Jam. 1. 21

Rom. 15. 13

Luke 8. 19

That we may after the hearing of it, digest and settle it in our minds, by prayer, meditation, conference, practice: Expressing the power of it in our lives, in all well-pleasing conversation, and godliness: *Having our fruit unto holiness, that our ends may be everlasting life.* That he would prosper unto us the precious seed sown amongst us, that neither the *fowles of the aire* devour it, nor the *thornes* choak it, but that it may sink down into our hearts, and spring up in our conversations, bringing forth in us the fruit of repentance and amendment of life; that it may be effectual for the subduing of our sins, the strengthning of our graces: *Transforming us daily into his Image from glory to glory.* That we may lead our

4. Profit by it afterwards.

Rom. 6. 22

Luke 8. 5

2 Cor. 3. 18

lives in some measure answerably to the knowledg and means we have had, as considering that
Luk. 12. 48 *to whom much is given, of them much will be required*: That we may *not receive his grace in vain*;
2 Cor. 6. 1 *Not being forgetfull hearers, but doers of the word.*
Jam. 1. 23 That we may be able to say by experience, *It is good for us to be here*, and to wait upon God in his Ordinances; That we may *grow in grace, and in the knowledg of our Lord and Saviour Jesus Christ.*
2 Pet. 3. 18
That he would lead us forward to perfection, guiding us by his grace, and after bringing us to his glory; that in this life *beholding his face in a glass*, when we wake up in the resurrection, *we may be fully satisfied with his Image.*
Psal. 17. 15

3. Sacraments. Under this commandment likewise are comprehended the duties that concern our reverent esteem and use of the Sacraments.

Baptisme. For that of *Baptism*. That we may be truly sensible of the free mercy of God, in making a gracious Covenant to us and our posterity, and condescending so far unto our humane frailties, as to afford us outward and visible signs and seals of this Covenant, to present that to our senses, which ought to be apprehended by our faith.
That we may more frequently consider, and esteem of this singular prerogative of our being actually admitted into his family, and having his name put upon us. That therefore we may resign up our selves wholly unto his good pleasure, chusing him to be our Governour, and our portion for ever, that we may be more carefull in observing that solemn Covenant which our Baptism did

did engage us unto. To forsake the Devil and all his works, the vanities and lusts of the world, and to continue faithfull in our service to him; That this Ordinance may not be unto us onely an *outward washing away of the filth of the flesh*, but the 1 Pet. 3. 21.
layer of regeneration, *working in us a good conscience towards God*; and may effectually seal unto us our adoption, remission of sins, and eternal life, with all those promises that are contained in the Covenant of Grace; that as we are received into the bosome of the visible Church, and distinguished from *those that are without*, so we may labour to walk as becomes this relation, that *the body of sin may be destroyed* in us, and his *image may be renewed in us daily*. That we may serve him in holiness and righteousness all the dayes of our lives.

2. For the *Lords Supper*. That he would continue unto us our liberty unto that precious Ordinance, raising our hearts to an higher esteem and love of it; quickning us to a more frequent attendance upon him in it, with fervency and delight: That he would prepare us for it, assist us in it, and make it effectual to us afterwards. The Lords Supper.

That he would furnish us with all those graces which may make us worthy Communicants at his holy Table: Affecting our hearts with an holy awe and reverence, upon our near approaching unto him in his solemn Ordinance, lest we should be found amongst the guests at this Table without having the Wedding Garment; That we may after a more special manner stir up in our selves the graces of his holy Spirit, impartially examining

the condition of our own hearts, how we stand *to him* in regard of knowledge, repentance, faith; *to men*, in respect of our love and charity, that we may renew our Covenant with him, by fresh resolutions of strict and circumspect walking, and that he would make good his Covenant with us, in taking from us the guilt and power of our sins, and in giving unto us a new nature, with all those other priviledges that are purchased for us by the death of Christ, which is herein represented.

At the receiving of this Sacrament, that he would enable us to behave our selves with reverence and true devotion, to use it as a sacrifice of praise unto him, a memorial of Christ's death for us, and a means to confirm our faith in him. That as we do by our senses receive the common elements of *bread* and *wine* to our *corporal* nourishment, so we may by our *faith* receive the *body and blood of Christ* to our spiritual nourishment, that he may live in us, and we in him; that this may renew in our thoughts the remembrance of Christ's Death and Passion for us, and our own duty of love and obedience to him; that it may be a means to weaken our corruptions, to strengthen our graces, to renew us in the spirit of our minds, according to the Image of him that created us.

That we may afterwards labour to feel the benefit of it in our lives, and conscionably to perform all those good resolutions, which in the time of our preparation we have purposed and promised. That we may be carefull to examine our improvement by it, in respect of growth in grace,

power

power against corruption, comfort, and enlargement of heart, labouring to walk worthy of the grace of God herein profer'd and represented, as becomes those who have received so great pledges of salvation.

CHAP. XX.

Of the duties required in the third and fourth Commandments.

THE third Commandment does enjoyn the sanctifying of Gods Name.

By this we are directed to pray that he would enable us to bear a reverent and high esteem unto all his glorious *Titles* and *Attributes*, his holy *word*, the *Ordinances* we profess, his mighty *works*.

That we may *fear that glorious and fearful name the Lord our God*, that we may *sanctifie the Lord God in our hearts*: being more carefull to observe and meditate upon his holy Attributes and Titles, more solemn and reverent in mentioning his names and word upon every occasion. Deut. 28, 58. 1 Pet. 3. 15.

That we may be more conscionable in observing all those good promises and resolutions which we have made.

That we may walk *worthy of that vocation wherewith we are called*, labouring by an holy life to adorn our profession, and bring glory to his Name. Eph. 4. 2.

That we may be *blameless and harmless, the sons of God without rebuke, in the midst of a crooked*

crooked and perverse generation, amongst whom we may shine as lights in the world. That he would
Mat. 5. 16 make our *light so to shine before men, that they seeing our good works, may glorifie our Father who is in Heaven.*

That we may never grieve the hearts, or shame the faces of true Professors.

1 Thes. 4. 12 That we may *walk honestly to those that are without*; Behaving our selves so warily, that we may never occasion *his Name to be blasphemed.*
Rom. 2. 24 *That with well doing we may put to silence the ignorance of foolish men, that they may be ashamed, who*
1 Pet. 2. 15 1 Pet. 3. 16 *speak evil of us, and falsly accuse our good conversation.*

That we may be more ready to observe and exhibit his great power, wisdom, goodness, so evident,
Psal. 145. 5 both in his making and governing of the world;
Psa. 107. 24 *his wonderous and manifold works that are done in wisdom.* More especially those particular passages
Verse 43 of his providence which concern our selves; *That*
Ps. 92. 5, 6 *we may understand the loving kindness of the Lord;*
O Lord how great are thy works, and thy thoughts are very deep, a brutish man knoweth not, neither doth a fool understand this.

The fourth Commandment does enjoin us to remember and to hallow the Sabbath,

The 4th. Commandment. { Ordinary, / Extraordinary.

So that from hence we are taught to pray, that God would teach us to esteem of the Sabbath, as *an holy, honourable day*, set apart from common
Isa. 58. 13 use, consecrated to his peculiar worship and service; that we may call it a delight, finding a great

great pleasure and sweetness in those sacred duties that belong unto it. That they may not seem tedious and irksome unto us; especially since we all profess to wish and hope for such a blessed Eternity hereafter, as shall be nothing else but *Sabbath*.

That we may always remember to fit our selves for the sanctifying of this day, by laying aside all secular businesses and diversions, endeavouring by Prayer and Meditation to put our hearts into such an holy frame, as is required of those that desire to wait upon him in his Ordinances.

That he would be graciously present with all those Assemblies of his Saints, which do on that day meet together for his worship and service, in any part of the Christian world. That he would be pleased to assist and direct his Ministers, that they may deliver his Word with plainness, and power, to the capacity of the weakest, and conviction of the wisest; That the people may receive it with meekness and faith, that so he may *accomplish that good work for which he is sent*, and mightily prevail to the casting down the strong holds of sin, the edifying of his Church, and the making up of the number of his Elect. Isa. 55. 11

That he would more especially direct and assist the Minister unto whose charge we belong, to speak unto our Consciences, giving unto him *the tongue of the learned, that he may know how to speak a word in season to him that is weary*. Being carefull *to feed the flock, strengthening the diseased, healing that which is sick, binding up the broken, seeking that which is driven away and lost*. That Isa. 50. 4 Ezek. 34. 4

he

he would *give unto us Pastours after his own heart,*
Jer. 3. 15 *who may feed us with knowledg and understand-*
Isa. 58. 13 *ing*; and that the *work of the Lord may prosper in their hands.*

That he would remove from us all irreverence, distractions, dulness, prejudice in hearing of his Word; That he would enlighten our minds, quicken our affections, and strengthen our memories for the receiving and retaining of it.

That we may be carefull of all those *publick* and *private* duties, which concern the sanctification of this day, both in respect of our selves, Isa. 58. 13 and those committed to our charge, *Not doing after our own ways, nor finding our own pleasures, not speaking our own words*: But may consecrate our Whole selves, both souls, bodies, and services to his more especial Worship, spending the whole day with chearfulness in the duties of Religion, necessity and mercy.

And so for extraordinary Sabbaths { Festivals. Feasts.

1. For occasional *Festivals*, the solemn times Neh. 8. 9 of joy and Thanksgiving; That we may be carefull to keep such times *holy unto the Lord*; not resting our selves in external jollity, and freedome, but may seriously ponder the mercies which we celebrate, endeavouring to have our hearts affected and inlarged with love and gratitude; That our mouths may be filled with his praise; that by our experience of his goodness, we may learn to depend upon him, and to be more confident in him, in all future exigences, Psal. 34. 3 exciting others unto this duty. *O magnifie the*

Lord

Lord with me, and let us exalt his name together. Endeavouring to expreſs our thankfulneſs to him, by our readineſs to relieve and ſupply his poor members: *Sending portions to thoſe that have nothing*; that we may make *the joy of the Lord to be our ſtrength.* Neh. 8. 10

2. For days of *Faſting*, which is ſtiled Sabbaths in Scripture; that we may not neglect this duty, when we have an extraordinary call unto it; that we may not ſatisfie our ſelves in the outward obſervance of it, but may be moſt carefull of the inward duties. *Rending of the heart, afflicting of the ſoul*; *Abhorring our ſelves, and repenting in duſt and aſhes*: *Remembring our evil ways and doings which were not good, and loathing our ſelves for them*: Being *aſhamed of our former works of darkneſs*: *Renewing our Covenants* with God: expreſſing a readineſs and zeal in the works of mercy and righteouſneſs; *looſing the bands of wickedneſs, undoing the heavy burdens.* Job. 42. 6. Ezek. 36. 13. Rom. 6. 21. Neh. 9. 11. Iſa. 58. 6.

CHAP. XXI.

What we are directed to pray for in the ſecond Table.

THe ſecond Table does enjoyn us to love our neighbours as our ſelves; that is, 1. We ſhould not wiſh any evil more to others, then to our ſelves. 2. We ſhould deſire, (and as much as we

we can) endeavour all good { Natural, } for o-
{ Spiritual, }
thers, as we ought for our selves.

So that by this we are directed to pray, that we
Rom 12. may be *kindly affectioned one to another, with brotherly love, without dissimulation; But in word*
Verse 9. *only and tongue, but in deed, and truth; loving*
1 Joh. 3. 18 *one another with a pure heart fervently*; That our
1 Pet. 1. 22 love may *continue* and *increase*; *abounding more*
Heb. 13. 1 *and more towards one another, and towards all men,*
1 Th. 3. 12 *in knowledg and in all judgment: as we have op-*
Phil. 1. 9. *portunity, doing good unto all men, but especially to*
Gal. 6. 10 *the houshold of Faith*; That we may *love our ene-*
Mat. 5. 44 *mies, and bless them that curse us, and pray for*
them that despitefully use us, and persecute us; Con-
Heb. 9. 24 *sidering one another, to provoke unto love and good*
works.

The fifth Command. The fifth Commandment does enjoyn the duties which concern the degrees and relations amongst men, whether { Superiors. / Inferiors.

By this we may learn to pray for all those graces and abilities, whereby we may be fitted for the filling up of our several relations; that we may be carefull to acknowledg and observe that order which God hath appointed amongst men; and to demean our selves towards them, according to their places and degrees; Gravely and modestly towards our *Inferiors*; Reverently and dutifully to our *Superiors*; Humbly and thankfully to our *Benefactors*; Being kindly affection-
Rom 12. 10 ed towards our *Equals*; *in honour preferring one another.*

More

More particularly, we may hence learn to pray for those graces which concern the relation of

Parents; That they may be carefull in providing for the welfare of their childrens souls and bodies. *Teaching them diligently*, admonishing and correcting of them seasonably, *bringing them up in the nurture and admonition of the Lord.* Deut. 6. 7 Eph. 6. 7

Children; That they may love, honour and *fear* their Parents, *obeying them in all things*; striving upon all occasions to express their thankfulness to them. Lev. 19. 3 Col. 3. 20

Husbands; That they may *love their wives as themselves*; *Not being bitter unto them*; *Giving honour to them as to the weaker vessels, and as being* heirs *together of the grace of life*. Bearing with their infirmities, providing for them, protecting of them, delighting in them, behaving themselves with much prudence and tenderness towards them. Col. 3. 19 Eph. 5. 28 1 Pet. 3. 7

Wives; That they may help, *reverence*, and *be in subjection to their husbands*; labouring chiefly to be *adorned with a meek and quiet spirit*; *continuing in faith, and charity, and holiness, with sobriety*. Being careful, and helpfull in all those familie-duties that concern their relations, studying to be content in the midst of marriage-cares and troubles. Eph. 5. 33 1 Pet. 3. 1, 4

Masters; That they may behave themselves prudently, *justly*, *gently* to their servants; as considering that *they also have a Master in Heaven.* Col. 4. 1 Eph. 6. 9

Servants; That they may be *subject to their Masters with all fear*, not only when they are good and 1 Pet. 2. 18

and gentle, but when they are froward; *Not with*
Eph. 6.6,7 *eye-service as men pleasers, but willingly, and from the heart, shewing all good fidelity.*

Ancients; That they may be *found in the way*
Tit. 2.10
Pro. 16.31 *of righteousness.* Being *sober, grave, temperate,*
Tit. 2.2 *sound in the faith, in charity and patience*; that so they may behave themselves worthy of that crown of old age, and the honour due unto it.

Tit. 2.6 *Younger*, That they may be *sober minded, reve-*
1 Tim. 5.1 *rencing the aged as fathers*; being ready to be taught by their wisdome, experience, and to follow their good { Counsels. / Examples.

Superiours in Gifts; That they may acknow-
1 Cor. 4.7 ledg all their abilities to be the *free gift of God*, being willing to improve them unto his glory and the good of their *inferiours.* Not despising those
Rom. 15.1,2 below them, *bearing with the infirmities of the weak*, using their liberty for edification, and not for offence.

Inferiours in Gifts; That they may acknowledg every gift of God in those above them; not either *judging*, envying, or flattering, but truly reverencing and esteeming them for it.

Magistrates; That they may be upright, and conscionable in the establishment of justice, and Peace, and Religion, Behaving themselves as
2 Sam. 23.3 Gods Vice-gerents: Remembring that *those who rule over men must be just, ruling in the fear of God;*
Rom. 13.3 using their power for *the encouragement of those that do well, and the terrour of evil doers.* Having
Ps. 101.6,7 respect to the *faithfull in the Land, and those that walk in a perfect way.* Being severe towards de-

ceits

ceitfull and wicked doers: being diligent in the discharge of their places with piety, wisdome, courage, clemency, &c. that those under them may *lead a peaceable and quiet life, in all godliness and honesty.* 1 Tim. 2

Subjects: That they may be endowed with humble and peaceable affections: *Obeying them that have the rule over them*; Submitting unto the higher Powers *out of Conscience*, as being *ordained of God.* Heb. 13.17

Teachers: That they may be carefull and conscionable, both in their examples and counsels; *Watching for the souls of those who are committed to their charge, that they may give an account with joy, and not with grief.* Heb. 13.17

Learners: That they may *esteem highly of their Teachers in love, for their works sake*; improving all opportunities of benefiting by them. 1 Th. 5.13

The sixth commandment does enjoyn all those duties which concern the health and welfare of our Neighbours, and our own {Bodies, Souls:} and consequently the graces of friendship, mercy, peaceableness, meekness, temperance, &c. By this we are directed to pray, The sixth Command.

That we may be restrained from all acts of violence, either in our selves or others; avoiding *the company of angry* contentious *persons.* Pro. 22.24

That God would give unto us mild and peaceable spirits, that we may be *slow to anger, putting on bowels of Mercy, kindness, humbleness of mind,* Jam. 1.19 Colos. 3.12 *meekness and long-suffering, forbearing one another,* 13 *and forgiving one another, even as God for* Eph 4.32

Christs sake hath forgiven us.

That we may be carefull in observing the duties of mutual friendship and peace, more mild and
Eph. 4. 31 courteous in our behavour; *putting away all bitterness, and wrath, and anger, and clamor, evil speaking.* That as far *as it is possible, and as much as*
Rom. 12. 18 *in us lies, we may have peace with all men.*

That we may have a mutual sence and compassion of one anothers conditions, as being *fellow-*
1 Cor. 12. 26 *members* of the same body, *rejoycing with them*
Rom. 12. 15 *that rejoyce, and weeping with them that weep; bear-*
Gal. 6. 2 *ing one another's burdens:* Relieving the needy, visiting the sick, delivering the oppressed, being innocent and helpfull towards all.

That we may be wary and inoffensive in our carriages, not wronging the souls of others, but endeavouring as much as we can, to promote their
Rom. 14. 19 spiritual well-fare; *by following the things whereby we may edifie one another.* Instructing the ignorant, reproving offendors, comforting the weak, quickning and encouraging the backward.

That we may be carefull to preserve our own bodily health, by wise preventing and avoiding of dangers. Being sober in our diet, moderate in our care and passions, temporate in our recreations, chearfull in our business.

That we may be diligent in *working out our own salvations*, and providing for the well-fare of our souls, against that time, when all earthly contentments shall vanish away.

The 7th *Command.* The seventh Commandment does concern the duty

duty of chaſtity in the {Kinds / Means / Signes} of it, and that both in reſpect of our ſelves and others.

By this we may learn to pray, that God would enable us to *poſſeſs our veſſels in Sanctification and honour*; that we may not *ſin againſt our own bodies*, but may keep them undefiled, as being *Members of Chriſt*, and *Temples of the holy Ghoſt*; *mortifying our members which are upon the earth, fornication, uncleanneſs, inordinate affection, evil concupiſcence.* 1 Theſ. 4.4 1 Cor. 6.8 39 Verſe 25 Coloſ. 3.8

That we may be pure, and chaſt in all the thoughts of our hearts, *abſtaining from fleſhly luſts, which fight againſt the ſoul.* 1 Pet. 2.11

That we may make a ſtrict *Covenant with our eyes*, leſt they ſhould infatuate us, by beholding vanity; that we may ſet a watch before our mouths and ears, *that no filthy communication do proceed from us*, or enter into us; that we may be watchfull and ſober in our converſations, avoiding idleneſs, intemperance, evil company, and all other ſuch occaſions, whereby we may be tempted to this ſin; *Keeping under our bodies, and bringing them into ſubjection.* Job. 31.1 Coloſ. 3.8 Rom. 3.27

That we may endeavour, according to our ſeveral oportunities, to promote this grace of chaſtity in others, by our prayers, counſels, examples.

The eighth Commandment does enjoyn thoſe duties which concern our own, or our neighbours *outward eſtate*: Referring to juſtice, diligence in our callings, frugality, liberality, *The eighth Command.*

Almes, Hoſpitality, Reſtitution.

By this we are taught to pray, that we may *not*
1 Cor. 6. 8. *wrong or defraud our brethren*, by any outward act of oppreſſion, injuſtice or deceit.

That our hearts may not be troubled with any ſolicitous or carking cares; that our *converſation may be without covetouſneſs, being content*
Heb. 13. 5 *with ſuch things as we have*, truſting in his
Pſa. 34. 10 promiſe, that he *will never leave us, nor forſake us*; that they *who ſeek the Lord ſhall lack nothing that is good*: Remembring how he hath commanded us to caſt all our care upon him, and how he provides for the Fowles of the Aire, and the Beaſts of the Field; and that in our greateſt diſcontents, we are in much better condition for the world, then many of his bleſſed Saints and Martyrs, who
He. 11. 37. were forced to *wander up and down in ſheep-skins, and goat-skins*; and that we enjoy more then our bleſſed Saviour himſelf did, who though he were Lord of the World, yet had not whereon to reſt his head.

That he would teach us *how to abound, and to*
Phil. 4. 11, 12. *want, and in all eſtates to be content*: That he
1 Joh. 2. 15 would moderate our deſires to theſe earthly
2 Cor. 12. 3 things; that we may not too much *love the world,*
Luk. 12. 31 *nor the things of the world*; that we may *covet earneſtly the beſt things, ſeeking firſt the Kingdome of God, and the righteouſneſs thereof*, expecting other matters as additions thereunto: To eſteem godlineſs for the greateſt gain; and as for theſe
1 Tim. 6. 6 outward things, not to deſire any abundance of
8. them, but *if we have food and raiment, therewith to be contented.*

That

That we may be juſt and upright in the wayes of getting wealth; that we may *not goe beyond or defraud any one*, as knowing *that the Lord is the revenger of all ſuch*; being diligent in our callings, *working with our own hands the thing which is good, that we may be able to give to them that need.* Being conſcientious in *repaying* that we owe, in making *reſtitution* of that wherein we have wronged any one. 1 Theſ. 4. 6. Eph. 4. 6.

That he would give us hearts to uſe and enjoy the eſtates which we poſſeſſe, *power to eat thereof, and to take our portion, and to rejoyce in our labour.* Eccl. 5. 19.

That we may be wiſe and faithful in laying out the talents committed to our truſt: Not laviſhing of them by any idle and vain expences, as knowing that we are but ſtewards of our eſtates, being to give an account of them to our Lord and Maſter: Not niggardly and ſparing towards any work of charity: *Not truſting in uncertain riches, but in the living God: That we may do good, be rich in good works, ready to diſtribute, willing to communicate; laying up in ſtore for our ſelves a good foundation againſt the time to come, that we may lay hold on eternal life. Making our ſelves friends of the unrighteous mammon, which may hereafter receive us into everlaſting habitations: Laying up for our ſelves treaſures in heaven*; Conſidering, that *he who ſoweth ſparingly, ſhall reap ſparingly; and he who ſoweth bountifully, ſhall reap bountifully.* 1 Tim. 6. 17, 18, 19. Luk. 16. 9. Luk. 12. 33 2 Cor. 2. 6.

The ninth Commandment does refer to duties which concern our Neighbours, or our own reputations. The ninth Command.

From this we may learn to pray, that we may be tender and charitable in upholding the credit of others, willing to speak and hear, and
Prov. 17. 9 judge the best of them, *covering their infirmities in love.*

Psal. 15. 3. Not *backbiting with our tongues, nor taking up*
Tit. 3. 2. *a reproach against our neighbours; not speaking evil of any one, but being gentle, shewing all meekness to all men.*

That we may not be willing to listen unto, and hearken after any rumour, which tends to the defamation of our neighbour, but may rather rejoyce in their good report; disliking all flatterers, talebearers, and such other persons, as do usually raise and spread ill rumours.

That we may not be pragmatical, or censorious in the affairs of others, where we are not concern-
1 Pet. 4. 15 ed, *But may study to be quiet*, and to do our own
1 Th. 4. 11 business, being careful to *pull the beam out of our*
Mat. 7. 5. *own eyes, before we find fault with the mote in others.*
Phil. 2. 3. *Doing nothing through strife or vain-glory, but in lowliness of mind, each one esteeming of others better then of himself.*

Rom. 12. 3 That we may be lowly in our own eyes: *Not thinking of our selves more highly then we ought to think*; that we may be careful by all good means to advance our own reputations; valuing *a*
Prov. 11. 3 *good name above great riches*; labouring to be such
Eph. 5. 1 as we would seem to be, *walking circumspectly, not as fools, but as wise*; approving our selves un-
1 Th. 5. 22 to him who trieth the hearts: *Avoiding ap-*
Phil. 4. 8. *pearances of evil*, and *following matters of good report.*

The

The tenth Commandment does require a sincere and upright heart, to our selves and our Neighbours. The Tenth *Command.*

By this we are directed to pray, that God would cleanse our souls from that evil concupiscence so natural unto them, endowing us with a sincere inclination to all the duties of charity.

That he would make us more watchfull over our own senses and hearts, in keeping out and extinguishing all those evil fancies and imaginations which may arise within us. And to this purpose, that he would bestow upon us *the whole Armour of God, whereby we may cast down all fleshly reasonings and imaginations, and bring into subjection every thought unto the obedience of himself.* 2 Cor. 10. 5

That we may make a Covenant with our thoughts not to please our selves in the speculation of any sins, not to think of them without loathing and detestation; That we may never make provision for the flesh, to fulfil the lusts thereof; that our hearts may be dis-ingaged from the world.

That he would give unto us the Spirit of wisdom to discern in what things we are most obnoxious to temptation, and to be most vigilant over our hearts in respect of those particulars: That we may *keep our hearts with all diligence.* 1 Cor. 7 29 30 Prov. 4. 13

That we may never envy our neighbours well-being, *nor rejoyce at his sufferings.* Job. 31. 29

Chap. XXII.

Of the Graces that are more particularly required in the Goſpel.

NExt to the Precepts of the Law, we are to conſider the duties which the Goſpel does require of us, namely, that we ſhould *repent* and *believe*; That we ſhould be careful to *perform*, to *continue* and *increaſe* in all thoſe particular duties and graces, which are comprehended under theſe two general heads.

So that from hence we are directed to pray,

1. For *Repentance*: That ſince God hath *in love to our ſouls*, vouchſafed unto us in his Goſpel this priviledg of repentance, which the Covenant of works doth not admit of, that he would alſo give
Act. 11. 18 us hearts for it, *granting us repentance unto life*: That he would convince us of the danger, and folly, and pollution of our ſins, enabling us to mourn over them, beſtowing upon us *broken and contrite ſpirits*: Diſſolving our ſtony hearts into that *godly ſorrow, which worketh repentance to ſalvation, not to be repented of*: That we may *ſearch and try*
Pſal. 51. 17
2 Cor. 7. 12 *our wayes, and turn unto the Lord: Bringing*
Lam. 3. 40 *forth fruits meet for repentance*: Labouring to
Mat. 3. 8. *draw nigh unto God, by cleanſing our hands, and*
Jam. 4. 8. *purifying our hearts.*

2. For *Faith*: That God would diſcover to us the great need of a Saviour; and ſince he hath
Rom. 3. 25 ſet *forth his Son to be a Propitiation through faith*
Heb. 5. 9. *in his blood, and hath made him the Author of eternal*

ternal ſalvation to all that obey him: That he would win over our ſouls to an earneſt endeavour of acquaintance with him, and high eſteem of him.

That God, *who commanded the light to ſhine out of darkneſs; would ſhine into our hearts, to give us the light of the knowledg of the glory of God in the face of Jeſus Chriſt*; That he would make us more eſpecially inquiſitive after the ſaving, experimental knowledg of him, in whom are laid up *the treaſures of wiſdome and knowledg*, whom to know is perfect wiſdom and eternal life. 2 Cor. 4. 6. Col. 2. 3.

That he would *count us worthy of his holy calling, and fulfil in us all the good pleaſure of his goodneſs, and the work of his faith with power; that the Name of the Lord Jeſus Chriſt may be glorified in us, and we in him.* That Chriſt may *dwell in our hearts by faith, that we may be rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and heigth, and to know the love of Chriſt, which paſſeth knowledg, that we may be filled with all the fulneſs of God.* 1 Theſ. 1. 11, 12. Eph. 3. 17, 18.

That we may truly value *the exceeding riches of his grace in his kindneſs towards us through Chriſt Jeſus:* Glorifying in his Goſpel, as being *the power of God to ſalvation: Counting all things but loſs and dung for the excellency of the knowledg of Chriſt Jeſus; that we may win him, and be found in him, not having our own righteouſneſs, which is of the Law, but that which is through the faith of Chriſt.* Eph. 2. 7. Rom. 1. 16. Phil. 3. 8, 9

That

That in all estates and conditions we way learn to *live by faith.*

1. In regard of our *temporal* life, with all the various uncertainties of it; whether *Prosperity*, that by this grace of faith we may keep our hearts in an holy frame of humility, meekness, dis-ingagement from the world, and all outward confidences; or *Adversity*, wherein this grace may serve to sweeten our afflictions, to support us under them, teaching us to profit by them, to bear them meekly, to triumph over them; assuring the heart that nothing befals us but by the disposal of Gods providence, who is infinitely wise, and mercifull, and faithfull.

2. In regard of *Spiritual* life, both for our *Justification*, that we may not expect it from our
Phil 3 9 own services or graces. *Not having our own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith.*
2 Cor. 5. 15 And so for the life of *Sanctification*, that we may
Phil. 1. 27 *not live unto our selves, but unto him who died for us, and rose again*: That our *conversation may be, as becometh the Gospel of Christ, standing fast in one spirit, with one mind striving together for the faith of the Gospel.* Always remembring that we
1 Cor. 6. 20 are not our own, but *bought with a price*, and therefore should make it our business to glorifie Christ *with our bodies and spirits, which are his.*

Jam. 2. 20 That he would work in us such a *lively faith*, as may make us rich in good works, that we may
2 Cor. 9. 13 demean our selves *as becomes our professed sub-*
Eph. 4. 2 *jection to the Gospel of Christ; walking worthy of*
Chap. 5. 8 *that vocation wherewith we are called*, as becomes

children

children of the light: Being *holy in all manner of conversation, Putting on the Lord Jesus Christ, exercising our selves unto godliness,* walking uprightly, *according to the truth of the Gospel, diligently following every good work:* Shewing out of *a good conversation, our works with meekness and wisdom:* That we may *adorn the Doctrine of God our Saviour in all things;* Considering that *we are created in Christ Jesus unto good works, that we should walk in them: Having our conversation in heaven, walking worthy of the Lord unto all pleasing, being fruitful in all good works.* That every one of us *who professeth the name of Christ, may depart from iniquity:* Because for *this reason was the Gospel preached to those that are dead in sin, that they may live according to God in the Spirit.*

1 Pet. 1. 15 Rom. 13. 14 1 Tim. 4. 7 Gal. 2. 14 1 Tim. 5. 10 Jam. 3. 13. Tit. 2. 1. Eph. 2. 11. Phil. 3. 20. Gal. 1. 10. 2 Tim. 2. 19 1 Pet. 4. 6.

That we may *give all diligence to adde to our faith, vertue; and to vertue, knowledg; and to knowledg, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity; that these things being in us, and abounding, we may not be barren and unfruitful in the knowledg of our Lord Jesus Christ,* but may hereby clear up unto our selves the evidences of our calling and election.

2 Pet. 1. 5, 8

That we may *deny all ungodliness and worldly lusts, living soberly, righteously, and godly in this present world, looking for that blessed hope, and that glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works:* considering

Tit. 2. 12, 13, 14.

2 Th. 1. 8 ing that *he shall be revealed from Heaven with his mighty Angels, in flaming fire, to take vengeance on those that obey not his Gospel, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorifyed in his Saints, and to be admired*
Heb. 10. 28 *of all them that believe in that day:* For if *he that despised* Moses *Law, dyed without mercy, under two or three witnesses, of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant an unholy thing, and hath done despite to the spirit of grace?*

1 Pet. 5. 10 That *the God of all grace, who hath called us into his eternal glory, by Christ Jesus, would make us perfect, stablish, strengthen, settle us.*

Col. 1. 23. That we may *continue in the faith, grounded and settled, and not be moved away from the hope of the*
Col. 2. 7. *Gospel, being rooted, and built up, and stablished in*
He. 12. 1, 2 *the faith: laying aside every weight, and the sin that doth so easily beset us, and running with patience the race that is set before us: Holding fast our profession without wavering; that we may abide in Christ, and*
He. 10. 23. *his words may abide in us: Continuing in the things*
Joh. 15. 7. *which we have learned: Being faithful unto the*
2 Tim. 3 14 *death, that then he may bestow upon us a crown of life.*

Rev. 2. 10. That the *Word of Christ may dwell in us richly,*
Col. 3. 16. *in all wisdome:* That we may *grow in grace, and in*
2 Pet. 3. 18 *the knowledg of our Lord and Saviour Jesus Christ:*
Phil. 1. 11. *Being filled with the fruits of righteousnes, which are by Jesus Christ unto the glory and praise of*
Joh. 2. 1. *God:* That we may *be strong in the grace that is in Christ Jesus.*

That

That having fought a good fight, and finiſhed our courſe, and kept the faith, we may receive the crown of righteouſneſs, which at the laſt day, the Lord, the righteous Judg will beſtow upon all thoſe that love his appearing: That he would *carry us on, through faith unto ſalvation.* 2 Tim 4. 7, 8.

And becauſe, when we have reckoned all the duties we can, we ſhall leave out many particulars, therefore for the ſupply of thoſe which we cannot ſpecifie, we may uſe ſome general form anſwerable to that exhortation of the *Apoſtle*, that *whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, if there be any vertue, and if there be any praiſe, that we may think of, and do theſe things.* Phil. 4. 8.

Being *blameleſs, and harmleſs, the Sons of God without rebuke in the midſt of a crooked and perverſe nation, among whom we may ſhine as lights in the world.* Phil. 2. 15.

CHAP. XXIII.

Of petitioning for temporal *good things, Proviſion and Protection.*

NExt to *ſpiritual* good things, we are permitted to pray for thoſe matters which concern our *Temporal* well-fare, anſwerable to that Petition in the Lords Prayer, *Give us this day our daily*

daily bread; under the expression of *daily bread*, we are to understand all those particulars that are either necessary or convenient for our natural life, in respect

Both of { Provision for / Protection of } us in our { Souls. / Bodies. / Callings. / Names. / Friends. / Estates. }

1. For our *souls*; that God would be pleased to bless and continue to us the use of our wits and memories, that he would give us power to enjoy those temporal blessings; filling us with *gladness of heart*, with peace and serenity of mind, expelling
Act. 14. 17 from us all unnecessary cares, earthly sorrows, unprofitable dejections.

2. For our *Bodies*; that he would continue to us our health and strength, the free use of our senses and limbs, supplying, directing, blessing us in the use of all such means as shall conduce to our preservation and well-being.

3. For our *Callings*; that he would furnish us with wisdome and abilities suitable to our several vocations, making us diligent and industrious in them, whereby we may be enabled in our places to promote his glory, and to be instrumental for
1 Thes. 2. 10 the good of others; Being *just towards all men*, and
Gal. 5. 13 *ready to serve one another in love*. And being without his blessing it will be *in vain for us to rise up*
Psa. 127. 2 *early, and to sit up late, and to eat the bread of carefulness*, therefore we should likewise pray that he
Deut. 28. 8 would bless our endeavours and *all that we set*
Psal. 90. 17 *our hands unto: Prospering the work of our hand upon us.*

4. For

4. For our *Names*; that he would take care of our reputations, reſtraining others from reproaching and ſlandring of us, and reſtraining us from ſcandalous ſins, and appearences of evil: that he would teach us to behave our ſelves ſo wiſely and circumſpectly, that we may bring credit to our perſons and profeſſions, growing in favour both with God and man. That he would deliver us from thoſe, *whoſe teeth are ſpeeres and arrows, and their tongues a ſharp ſword.* Pſal. 5. 7.

5. For our *Friends*; that he would raiſe up for us ſuch as may be kindly affectioned to us, bleſſing us in all our neer relations, kindred, families, friends, neighbours, acquaintance, continuing to us the help and comfort that we have by them.

6. For our *Eſtates*; in reſpect, 1. Of *Liberty*, that he would ſtill preſerve us in our wonted freedome, from bondage, captivity, impriſonment. 2. That he would be pleaſed to reſtore and continue that precious bleſſing of *Peace*, both in our Nations, Towns, Families, Converſations. 3. That he would make us *Plenteous* in the *fruit of our ground, and in the increaſe of our cattel*; Crowning the year with his goodneſs, opening to us *his good treaſures, the heavens*; Putting a force and efficacy into their influences, and fruitfulneſs into the earth, that it may yield us *the ſtaff of bread*, to *ſtrengthen our hearts*. That he would always ſupply us with *food convenient for us*; ſo much as may with ſobriety ſerve to conveigh us through this earthly Pilgrimage. Deut. 28. 4 Verſe 11 Verſe 12 Hoſ. 2. 22 Pſa. 104. 15 Prov. 3. 8

In briefe, that he would be pleaſed to bleſs unto us the things we have, and beſtow upon us the things we want.

And

And as we should beseech God to *provide* for us, so likewise to *protect* us in all these respects; more especially according to those divers seasons wherein our prayers are to be framed, whether for the *Day* or *Night*: For *the Day is his, the Night also is his, he hath prepared the light, and the Sun.* Psal. 74. 16 *They continue still according to his Ordinances, for all things serve him.* Psa. 119. 91 'Tis he that *turneth darkness into light, and renews the face of the earth.* Ps. 104. 30

1. For our *morning* addresses, *O God thou art my God, early will I seek thee, my soul thirsteth for thee, my flesh also longeth after thee*: we should herein petition for his *protection* of us the day following, that he would watch over us for good, by his fatherly providence; and defend us from all those sins and dangers to which we are exposed, that we may not be insnared by any of those temptations which we shall meet with: That he would *give his Angels charge over us, to keep us in all our ways.* Psal. 63. 2 Psa. 91. 11

That he would be pleased so far to afford us his assistance and direction, that we may glorifie his name, both in our *Thoughts, Words*, and *Actions*; and to this end, that he would put good meditations into our minds, and holy desires into our hearts, *truth into our inward parts*: That he would *set a watch before our mouths, and keep the door of our lips*, that we offend not with our tongues: That *no corrupt communication may proceed from us, but such as is good to the use of edifying, and may administer grace to the hearers*: That amongst our other businesses and imployments, we may not forget that one thing which is most necessary: Psal. 51. 6 Psal. 141. 3 Eph. 4. 29

But

But may be more especially careful about all such matters as may prepare us for our appearance before him, and further us in that reckoning which we are to make at the great day of accounts.

That we may *walk circumspectly, not as fools, but as wise*; Considering that *God is about our paths, and is acquainted with all our ways*; *Every thing being naked and open* unto the eyes of that dreadful Majesty, before whom all the world must be judged at the last day: That we may *redeem the time, because the dayes are evil*; Improving the present opportunity of our health, peace and prosperity, unto the best advantage of our spiritual wel-being, in this our day, considering the things that belong unto our peace. Eph. 5. 15. Psa. 130. 3 Heb. 4. 13. Eph. 5. 16.

That we may be wise and modest in our carriage, humble and moderate in our passions, temperate and sober in our diet, diligent and cheerful in our business.

That he would give us *success* in all our honest undertakings, make us wise and prosperous in them; That the *glorious Majesty of the Lord our God may be upon us, prospering the work of our hands*. So *Abrahams* servant, *O Lord my God, I beseech thee send me good speed this day, and shew kindness unto me*, &c. It is he alone that must *work all our works in us*, and for us: *The way of man being not in himself, neither is it in him that walketh to direct his steps* That he would therefore lead us in the way that we should go; teaching us to make straight paths to our feet, and the rather, because we are now fallen under a crooked and perverse generation, that he would counsel and guide us in all our doubts and difficulties. Psa. 90. 16 Gen. 24. 12 Isa. 26. 12. Jer. 19. 23.

That he would enable us every day to proceed somewhat forward in our spiritual growth, to get the mastery over our own evil hearts and affections: To renew and practise all those holy purposes and resolutions which we have formerly made, that proceeding from grace to grace, we may at length come to be perfect in Christ Jesus.

2. In our *evening* prayers, we should likewise petition him for his particular protection over us the night following. Because he *hath commanded his* Psa. 42. 8. *loving kindness in the day time, therefore in the night shall his song be with him, and our prayer unto the God of our life.*

It is the frailty of our natures, to need a continual reparation of our strength by sleep. But God Psa. 121. 4 *is the keeper of Israel, who neither slumbereth nor* Psal 34. 7. *sleepeth*, and therefore we should beseech him, that Psal. 91. 5. he would *wake for us*, watch over us for good. Com- Psal. 4. 8. manding his *Angels to encamp round about us*, that Psa. 127. 2 we may not be *afraid of any terrour by night*, but may *lie down in peace, and sleep, and that he would make us to dwell in safety*: That he *who gives his beloved sleep*, would refresh us with quiet rest: That we may *hear of his loving kindness betimes in the* Psa. 143. 8. *morning, for in him is our trust.*

That in the time of our waking he would fill our souls with the meditations of himself, that he would teach us to *commune with our own hearts upon our beds, and be still*: To remember his All-Psa. 139. 12 seeing eyes, that *the darkness hideth not from him, but the night shineth as the day, the darkness and light to him are both alike.*

That though perhaps we have foolishly wasted the

the day past amongst the many other dayes of our lives which he hath allotted for our repentance and amendment; yet that he would still be graciously pleased out of his free bounty to continue his former protection and care over us; to refresh us with sufficient rest, that thereby we may be enabled to do him better service in the duties of the following day: Expressing our desires of *commending our spirits and bodies into his hands who hath redeemed us, and is the Lord God of truth.* Psal. 31. 5

That by our sleep this night we may be put in mind of our last sleep by death, of *the dayes of darkness, which shall be many*; of that time which will shortly come, when these our bodies shall be stretched on a bed of earth; That *when a few days are come, we shall go into the place whence we shall not return*: That many go well to bed, and never rise again till the day of Judgment: That every day which passeth over us does bring us nearer to our last day, our dissolution; and that dreadful judgment, when we must give a strict account of all our actions, and receive an eternal doom, according to the works which we have done: That these considerations may make us walk warily, as being in continual expectation of the time of our departure: That we may labour to grow better, as we grow older; that the nearer we come to our latter ends, the nearer we may approach to him, and his glory. Eccl. 11. 8 Job 16. 22.

That if he hath determined to take us out of the world, before we have another opportunity of approaching unto him in this holy duty, that then he would be pleased to pardon our sins, and save our souls.

Chap. XXIV.

Concerning Intercession, more General, both Ordinary and Occasional.

NExt to praying for our selves, we should likewise be careful to *intercede* for others, because we are all fellow-members of one body; And *the members should have the same care one of another.*

1 Co. 12. 25

These intercessions are either { General. / Special. / Particular.

1. *General.* For the whole Catholick Church Militant here on earth, dispersed over the face of the whole world: That peace and mercy may be upon the *Israel* of God, that he would *give his gospel a free* and an *effectual passage*, prospering it where it is, and sending it where it is not; *That it may be delivered from unreasonable and wicked men:* That his *delight may be in mount Sion:* That *he would grave her on the palms of his hands, and let her walls be continually before him, that her builders may make haste, and that he would cause her destroyers, and such as would lay her waste, to depart from her:* That he would be merciful unto all his Elect people, *and bless them, and cause his face to shine upon them, that his way may be known upon earth, and his saving health among all Nations.*

Psa. 122. 6. Eph. 6. 18. 2 Th. 3. 1, 2. Isa. 49. 16, 17. Ps. 67. 1, 2.

That he would enlarge the borders of Christs Kingdome, and *add daily to the Church such as shal be saved: Enlightning those that sit in darkness, and in the shadow of death, and guiding their feet into the way of peace.*

Acts 2. 42. Luke 1. 79.

And

And here we may derive arguments from those many promises that are made in Scripture to this purpose, That he would give unto Christ *the heathen for his inheritance, and the uttermost parts of the earth for his possession.* Psal. 2. 8.

That *the mountain of the Lords house shall be established on the top of the mountains, and shall be exalted above the hills, and all Nations shall flow unto it.* Isa. 2. 2.

That *the whole earth shall be filled with the knowledg of the Lord, as the waters cover the Sea.* Isa. 11. 9.

That the *worm* Jacob *shall thresh the mountains, and make the hills as chaff:* Speaking of the Kingdome of Christ under the Gospel. Isa. 41. 14, 15

That *all the ends of the earth shall see the salvation of God.* Isa. 52. 10.

That *all the Kingdoms of the world shall become the Kingdomes of the Lord, and of his Christ.* Rev. 11. 15

And to this purpose, that he would afford the means that are requisite to this end; that he would inform the ignorant, reclaim the erroneous, encourage the backward, strengthen the weak, bind up the broken, succour the tempted, comfort the sorrowful, restore the sick, deliver the prisoners, relieve the needy, break every yoke of the oppressor, and hasten the coming of his Kingdome.

That he would sanctifie the several gifts distributed in the Church, *for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledg of the Son of God unto a perfect man, to the measure of the stature of the fulness of Christ; From whom the whole body fitly joyned together, and compacted by that which every* Eph. 4. 12, 16

joynt supplyeth, according to the effectual working in the measure of every part, may increase and edifie it self in love.

2. *Special* Intercession { Ordinary. / Occasional. } may be either

1. In *Ordinary*, or common, we are to pray for the Nations uncalled, whether { Jews. / Infidels. }

1. For *Jews*; that God would *perswade* Sem *to dwell in the tents of* Japhet; that he would not forget his old loving kindness to his first-born, the seed of *Abraham his friend*; that he would *raise up the Tabernacle of* David *which is fallen, and close up the breaches thereof*; And *make* Jerusalem *a praise upon the whole earth*; That he would *do good in his good pleasure unto* Sion, *and build up the walls of* Jerusalem; that he would *open their eyes, to see him whom they have pierced*; that the *merit*, and not the *guilt of his blood, may be upon them and their children.*

Gen. 9.27. Psa. 51.18 Amos 9.11 Zach. 12.10 Mat. 27.25

2. For the uncalled *Gentiles*, whom he hath decreed to salvation who are without the pale of the visible Church, that God would visit them with the Day-spring from on high, send forth his everlasting Gospel amongst them, and *bring in the fulness of the Gentiles*, and make us all one sheepfold, under one shepherd, according to those many promises which he hath made to this purpose.

Ro. 11.25. See before

Amongst the Nations that are *called*, we are to pray more especially for them to whom we are allied by Neighbourhood, League, Religion, &c. But chiefly for *those of the houshold of faith*, the Nations and Families that call upon his Name.

Gal. 6.10.

Let

Let all thoſe that put their truſt in thee rejoyce, let them ſhout for joy, becauſe thou defendeſt them; let them alſo that love thy name, be joyfull in thee; For thou Lord, wilt bleſs the righteous, with favour wilt thou compaſs him as with a ſhield. Pſ 5.11,12

O continue thy loving kindneſs to them that know thee, and thy righteouſneſs to the upright in heart. Pſal. 36.10

Let them that ſeek thee, rejoyce and be glad in thee; let ſuch as love thy ſalvation, ſay continually, The Lord be magnified. Pſal. 40.16

Do good, O Lord, unto thoſe that be good, and to them that be upright in their hearts, and let peace be on Iſrael: Pſal. 14.4

but above any other, we are to pray more eſpecially for *our own Nation*, the land of our Nativity; to which, as we have a neerer relation, ſo ought we to have a greater affection; That God would pardon our crying ſins, purge away our corruptions, heal our diſtempers; that he would remove the judgments under which we ſuffer, and prevent thoſe which we have moſt juſtly deſerved; that he would continue to us the mercies we enjoy, and beſtow upon us the bleſſings we want.

That he would teach us to obſerve and underſtand his meanings towards us in all his publick diſpenſations, that we may accordingly apply our ſelves to meet with him in his ways.

That he would ſanctifie unto us every condition, and make us wiſe by the example of others; that we may be willing to *learn righteouſneſs, when his judgments are abroad in the world: To hear his rod, and who hath appointed it*; as knowing that every judgment hath as well *noiſe* to inform, as a *blow* to *correct*; and that if we will not amend by the *ſound* of Iſal. 26.9 Mic. 6.9

them upon *others*, we shall feel the *smart* of them our *selves*.

These are some of the general heads, which *ordinarily* may be insisted upon, and enlarged in our intercessions for National mercies; upon occasion of any extraordinary want or judgment, We ought in a more particular manner to frame our petitions according to the present condition of a people in regard of any publick necessity; but chiefly in respect of those three principal judgments, War, Famine, Pestilence.

Against War.

1. In times of *War*; that He would take care for the interest of his own People and Cause, in the midst of all confusions: That he would *behold the tears of those that are oppressed, and have no comforter*: Isa. 25.4 that he would be *strength to the poor, and to the needy in their distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall*; Isa. 4.5 That *upon all the glory there may a defence*. Ps. 31.7,8 That he would *consider their troubles, and know their souls in adversity*, and not shut them up in the hand of their enemies. That they may not any longer hear the sound of *the Trumpet, and the alarm of war*. Jer. 4.19

That he would remove that judgment from them. 2 Sam. 24. 14 and let them not *fall into the hands of them*, whose mercies are cruel. Psal. 49.9 He can *make war to cease in all the world, breaking the bow, and cutting the spears in sunder*, Isai. 2.4 & he hath promised a time when men shall *beat their swords into plow shares, & their spears into pruning hooks: when nation shall not lift up sword against Nation, neither shall they learn war any more.*

He is the great Peace-maker, the Prince of Peace, Col. 1.20 who did *find out a way hidden from ages, & generations*,

tions, to reconcile the ſinful world unto himſelf. He can bring light out of darkneſs, and ſettlement out of confuſion. He can with a word of his mouth rebuke and allay the tempeſtuous winds and ſea. He can *ſtill the raging of the Seas, the noiſe of the waves, and the madneſs of the people.* Pſal. 65. 7. He can *create peace*, where there is no pre-exiſtent diſpoſition or preparation towards it. He can make the wrath of man turn to his praiſe, and when he pleaſes he can reſtrain it. That he would *think thoughts of peace towards us, and not of evil, to give us an expected end.* Jer. 29. 11

That he would repair the deſolations that have been hereby occaſioned; that he would *ſow* the waſt places *with the ſeed of man and of beaſt*; and as he hath formerly *watched over them, to pluck up and to deſtroy*, ſo he would now *watch over them to build and to plant*. Jer. 31. 27

To this purpoſe the Book of *Pſalmes* does abound with many petitions and complaints.

O let the wickedneſs of the wicked come to an end, but eſtabliſh thou the juſt. Pſal. 7. 9.

Shew thy marvellous loving kindneſs, O thou that ſaveſt by thy right hand them that put their truſt in thee, from ſuch as riſe up againſt them. Pſal. 17. 7

Let not thoſe that wait on thee be aſhamed. Redeem Iſrael, *O God out of all his troubles.* Pſ. 25. 3, 22

O God, thou haſt caſt us off, thou haſt been diſpleaſed, O turn thy ſelf to us again. Thou haſt made the land to tremble, thou haſt broken it; heal the breaches thereof, for it ſhaketh. Thou haſt ſhewed thy people hard things; thou haſt made them to drink the wine of aſtoniſhment. Give us help from trouble, for vain is the help of man. Pſa. 66. 1, 2 Verſe. 11.

Let God ariſe, and let his enemies be ſcattered; let them alſo that hate him fly before him. Pſal. 68. 1.

O

O deliver not the soul of the turtle unto the multi-
Ps. 74. 19, 22 tude of the wicked: forget not the congregation of the poor for ever. O let not the oppressed return ashamed, let the poor and needy praise thy Name. Arise, O God, plead thine own cause, &c.

Ps. 79. 4, 5 We are become a reproach to our neighbours, a scorn and derision to them that are round about us. How long Lord, wilt thou be angry? for ever? shall thy jealousie burn like fire? O remember not against us our former iniquities, let thy tender mercies speedily prevent us, for we are brought very low. Help us, O God of our salvation, for the glory of thy Name, deliver us, & purge away our sins for thy names sake.

Ps. 86. 14 O God, the proud are risen against me, and the assemblies of violent men have sought against my soul, and have not set thee before them. But thou, O Lord art our God, full of compassion & gracious, long-suffering, and plenteous in mercy and truth. O turn unto me, and have mercy upon me; give thy strength unto
Ps. 94. 2, 17 thy servant, and save the son of thine handmaid. Shew me some token for good, that they which hate me may see it and be ashamed, because thou Lord hast holpen me, and comforted me.

Ps. 102. 13 Arise, O Lord, and have mercy upon Sion, for the time to save her, yea the set time is come.

2. Against Famine. 2. In times of Famine: We should pray that our land may yield us bread without scarceness: That he
Deut. 8. 9. Ezek. 5. 16 would not send upon us the evil arrows of famine, nor
Hos. 2. 9 break our staff of bread, nor take away our corn in
Amos 4. 6 the time thereof, nor afflict us with cleanness of teeth,
Isa. 9. 20 when men shal snatch on the right hand, & be hungry, and shal eat on the left hand, & shall not be satisfied: but every man shall eat the flesh of his own arm:
Lam. 4. 9 When we shal pine away, & be stricken through for

want

want of the fruits of the earth; when we *ſhall eat bread by weight, and with care, and drink water by meaſure, and with aſtoniſhment:* When the *Land ſhall mourn, and every one that dwelleth therein ſhall languiſh, with the beaſts of the field, and the fouls of the Heaven:* When the *husband-man ſhall be aſhamed, and the vine-dreſſer ſhall howl, becauſe the harveſt of the field is periſhed: The fig-tree ſhall not bloſſome, neither ſhall fruit be in the vine, the labour of the Olive ſhall fail, and the fields ſhall yield no meat; the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls:* When we ſhall *ſow much, and bring in little, when we ſhall eat and not have enough, drink, and not be filled, cloath our ſelves and not be warm.* Ezr. 46. 16 Hoſ. 4. 3. Joel 1. 11. Hab. 3. 17. Hag. 1. 6.

That he would according to his promiſe, *abundantly bleſs our proviſion, and ſatisfie our poor with bread*; That our *Garners may be full and plenteous, affording all manner of ſtore*; That he would *hear the Heavens, and let them hear the Earth, and the Earth hear the Corn and the Wine, and the Oyl, and that they may hear his people.* Pſ. 132. 15 Pſ. 144. 13 Hoſ. 2. 21, 22.

Now becauſe Famine is uſually occaſioned, either by *immoderate rain* or *drought*, therefore in our interceſſions againſt this national judgment, we may frame our Petitions more immediately againſt each of theſe, as neceſſity ſhall require.

1. Againſt *immoderate rain*: That God would remember the Covenant which he hath made, and though our *wickedneſs be very great upon the earth*, ſo that he might juſtly *repent that he hath made us*; and now again reſolve *to deſtroy us from the face of the earth*, yet he hath promiſed that *he will not any more cut off all fleſh by the waters of a flood, neither* Gen. 6. 5, 6 Gen. 9. 11.

ſhall

shall there any more be a flood to destroy the earth.

Joel 2. 23. That he would *give us the former and the latter*
Prov. 28 3 *rain moderately*, and not punish us with a *sweeping rain which leaveth no food.*

Gen. 7. 11. 'Tis he alone, by whom *the windows of heaven are*
Job 5. 10. *opened, who giveth rain upon the earth, and sendeth*
Isa. 40. 3. *waters upon the fields; who cloatheth the heavens with*
blackness, and maketh sack-cloth their covering; Who
Am. 5. 8. *calleth for the waters of the Sea, and poureth them out*
Job 36. 27 *upon the face of the earth;* he *maketh small the drops*
of rain, they pour down rain according to the vapor
thereof, which the clouds do drop, and distil upon men
abundantly: He covereth the light with clouds, and
commandeth it not to shine: He commandeth the
Isa. 58. 11. *clouds from above, and openeth the doors of heaven.*

That he would so order all those things which
Ps. 97. 6, 7 are at his disposal, as that *the earth may yield her*
increase, and all the ends of the earth may fear him.

2. *Against Drought.* 2. Against *Drought*; That he would *open to us the*
Deut. 28. *good treasures of heaven, and give rain to our land in*
22. *its season, and bless the labour of our hands*: He is *the*
Job. 38. 28 *Father of the rain, and does beget the drops of dew; the*
Verse 37. *bottles of heaven* are at his command, to open and
Job 26. 8. shut them as he pleases: He *binds up the waters in*
thick clouds, and the cloud is not rent under them: 'Tis
Hag. 1. 10. he that does *stay the heaven over us from dew, & the*
Amos 4. 7. *earth from his fruits.* Who doth *with-hold the rain*
from us, causing it to rain upon one City, and not upon
Joel 1, 12. *another*: It is by his command that *the Vine-tree is*
dried up, and the fig-tree languisheth, and all the trees
of the field are withered: The *seed is rotten under the*
clods, the garners are laid desolate, the barnes are bro-
Verse 17. *ken down, for the Corn is withered: the beasts groan, &*

the

the herds of Cattel are perplexed, because they have no pasture, and the flocks of Sheep are made desolate. Verse 18.

'Tis at *his command that the clouds do not rain upon us*; He makes *the heavens over us to be brass, and the earth under us to be iron, and the rain of our land to be powder and dust*: He causes *the land to mourn, and the herbs of every field to wither*; When *the ground is chapt for want of rain*, when the *plowmen are ashamed and cover their heads*; when *the wild asses do stand in the high places, and snuffe up the wind like Dragons, and their eyes do fail because there is no grass.* Isa. 5. 6. Deut. 28. 23, 24. Jer. 12. 4. chap. 14. 4. Verse 6.

And therefore unto him it is that we must make our addresses, for help and supply in all such exigences; That when *heaven is shut up, and there is no rain, because of our sins against him; Yet if we shall pray unto him, and confess his name, and return from our sins when he afflicts us; that then he would hear in heaven, and forgive the sins of his servants, and teach them the good way wherein they should walk, and give rain unto the land which he hath bestowed upon them for an inheritance.* 1 King. 8. 35, 36.

Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O Lord, our God? therefore we will wait upon thee, for thou hast made all these things. Jer. 14. 22.

That he would open the windows of heaven, and *cause the rain to come down in his season, and let there be showers of blessing: making grass to grow for the cattel, and herbs for the service of men*: That we may *fear the Lord our God, who giveth us rain, both the former and the latter in its season, reserving unto us the appointed weeks of harvest.* Ez. 34. 26. Ps. 104. 14. Jer. 5. 24.

3. In times of *Pestilence*: That he would (according 3. *Against Pestilence*

Psal. 91. 3, 6. Verse 10. 2 Chron. 32. 27. ing to his promise) *deliver us from the noisome pestilence; that we may not be afraid of terror by night, nor for the arrow that flyeth by day, nor for the pestilence that walketh in darkness, nor for the destruction that walketh at noon-day; that no evil befal us, nor any plague come nigh our dwellings:* That he would *command his destroying Angel to put up his sword again into the sheath thereof.*

1 King. 8. 38. That he would teach us to *see the plague of our own hearts*, and to return unto him with unfeigned repentance, that he may return unto us in mercy & compassion, and pardon our sins, and heal our land.

Jer. 47. 6. *O thou sword of the Lord, how long will it be ere thou be quiet? put up thy self into thy scabbard, rest, and be still.*

Job 6. 4. That *the arrows of the Almighty may not be* any longer *within us*, nor *the poison thereof drink up our spirits.*

Jer. 9. 21. That *death may not come up into our windows, nor enter into our palaces, to cut off the children from without, and the young men from the streets*; that he would not *sweep us away with the besome of destruction*; but would be pleased now at length *to heal us, and to restore comfort unto us, and to our mourners.*

Isa. 14. 23. Isa. 57. 18.

Ps. 90. 7, 8. Ver. 13, 14. *We are consumed by thine anger, and by thy wrath we are troubled; thou hast set our iniquities before thee, and our secret sins in the light of thy countenance: return, O Lord, how long? and let it repent thee concerning thy servants: O satisfie us early with thy mercies, that we may rejoyce and be glad all our days.*

For the better strengthening of our faith and fervency in our intercessions for any national mercy, we may back our requests with some of those Arguments which the Scripture does afford to this purpose.

God

God hath ſtiled himſelf *a refuge for the oppreſſed, a refuge in times of trouble, and that he will never forſake them that ſeek him.* Pſ. 9. 9, 12.

He is *a preſent help in trouble*, and hath proclaimed himſelf to be a God that *hath pleaſure in the proſperity of his ſervants.* Pſ. 46. 1 Pſ. 35. 27

He hath promiſed that *the poor ſhall not always be forgotten, the patient abiding of the meek ſhall not periſh for ever. But he will redeem their ſouls from deceit and violence; he heareth the poor, and deſpiſeth not the priſoners.* Pſal. 9. 18 Pſ. 72. 14 Pſa. 96. 33

He hath ſaid, that *he will not always contend* with the children of men, *leſt their hearts ſhould faint, and their ſpirits fail within them.* But *when their power is quite gone*, then it ſhall repent him for his ſervants; when there is *no other to help or uphold, then the arm of the Lord ſhall bring ſalvation.* Iſa. 57. 16 Deut. 32 36 Iſa. 63. 5, 6

He hath aſſured us, that if we *commit our way unto the Lord, and truſt in him, he will bring it to paſs; That the meek ſhall inherit the earth, and delight themſelves in the abundance of peace. That the upright ſhall not be aſhamed in the evil time, and in the days of famine they ſhall be ſatisfied; that though the wicked doth watch the righteous, and ſeek to ſlay him, yet the Lord will not leave him in his hand, nor condemn him when he is judged. But if we wait on the Lord, and keep his way, he will exalt us to inherit the land. That the ſalvation of the righteous is of the Lord, who is their ſtrength in time of trouble. The Lord ſhall help them and deliver them, he ſhall deliver them from the wicked, and ſave them becauſe they truſt in him.* Pſal. 37. 5 Verſe 18 Verſe 19 Verſe 33 Verſe 33 Verſe 34 Verſe 39 Verſe 40

He hath promiſed that *the rod of the wicked ſhall not always reſt upon the lot of the righteous.* Pſ. 125. 3

The

The Scripture is very copious in such expressions as may afford Arguments to this purpose, besides those that were mentioned before in the fourth Chapter, which are properly reducible to this place.

Chap. XXV.

Of Particular Intercession for our several Relations.

Particular Intercession may be distinguished into two sorts, { Ordinary. / Occasional.

By *Ordinary*, I understand our prayers for those particular persons, whom we are bound in our common and usual course to remember, as we should all those, to whom we are tied by any near relation, whether of { Order. / Friendship, or Enmity. / Neighbour-hood, or converse.

See fifth Com. before.

1. For the relations of *Order*. These are either publick and *Political*, or private and *Oeconomical*,

1. Concerning our *Publick* relations: the Apostle does enjoyn us to pray *for Kings, and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty*; that he would give unto them wise and *understanding hearts, to judg their people, and to discern between good and bad.* That they may be a *terror* only *to evil doers*; but an encouragement to those that do well. That he would (according to his promise) make them *nursing fathers* unto

1 Tim. 2 2

1 Kin. 3 9
Rom. 13. 3
Isa. 46. 23.

his

his Church and People; that they may prove friends to his friends, and enemies to his enemies, Considering that *those who rule over men must be just, ruling in the fear of the Lord.* 2 Sam. 23. 3

That they may *know the God of their fathers, and serve him with a perfect heart, and with a willing mind*; that it may be well with them, and their posterity after them. 1 Chr. 28. 9

That he would make them to believe, and to consider, that 'tis not only their *duty*, but their *honour* and their interest, to promote the power, and the reputation of Religion.

For all publick *Counsellors* and *Judges*, that he would make them wise, and upright and successful in the discharge of all those difficult businesses that they are called unto; that they may not *turn judgment into wormwood*, by unjust decrees; nor into *vinegar by long delays*; that he would be unto them both a *Sun and a Shield*. A Sun to *direct* them, and a Shield to *protect* them in all their wayes. 'Tis he alone who is able to *instruct Magistrates, and teach Senators wisdom*; That he would remove from them all negligence, cowardize, prejudice, self-ends, or whatever may hinder them in the free and equal administration of justice. That *judgment may run down as a river, and righteousness as a mighty stream.* Amos 5. 7. Pro. 10. 26 Psa 84. 11 Ps. 105. 22 Amos 5. 24.

For the *Nobility* and *Gentry*, That he would endow them with such vertue and spiritual graces as can alone truly ennoble them, whereby they may be made the children of God, and heirs of heaven; that they may strive to become as eminent members in the *mystical* body, as they are in the *Civil*.

For all inferiour Magistrates, those more espe-

cially under whose jurisdiction we live, that they may be *men of courage, fearing God*, wise and faithful in their places, *Haters of reward, and without respect of persons.*

See before in the duties of the 2d and 4th Commandment.

For *Ministers*, more particularly those to whose charge we belong, that God would root out of the Church all ignorant, scandalous, factious Ministers, and *send forth faithful laborers into his harvest*; that he would give unto all his people, *Pastors after his own heart*; such as may be peaceable and gracious in their lives, painful and powerful in their Doctrine, such diligent watchmen as may with wisdom and fidelity discharge the office committed to them, *taking heed to their Ministry to fulfil it.* That they may not prostitute their holy callings, to serve the interests of men, but may be truly conscionable both in their lives and ministry, that they may *save themselves, and them that hear them*; that he would support them under all that opposition and contempt that they meet with.

Mat. 9.38. Jerem. 3 5. Col. 4.17.

For all *Nurseries* of good learning and true Religion, that he would purge and reform them from all their corruptions, uphold and encourage them against the opposition of all unreasonable men. That he would *root up every plant which our heavenly Father hath not planted.* That he would *take away those branches which bear no fruit, and purge those which do bring forth fruit, that they may bring forth more*; that those places may abound in *trees of righteousness, which being planted by the rivers of water may bring forth their fruit in due season.* That he would *blow upon those gardens, that the spices thereof may flow out.* That he would water them with the dew from heaven, and make them flourishing and fruitful.

Mat. 15.13 John 15.2 Isa. 61.3. Psal. 1. 3. Cant. 4.16

That

That he would *cast salt into those fountains, and heal the waters thereof, both for death and barrenness:* That from thence may proceed such wholsome streams, as may refresh the thirsty corners of the Land; that those *fountains may never be dried up*, and that they may not *send forth bitter waters.* 2 Kin. 2. 21. Hos. 13. 15.

For the *common people*, that he would make them humble, peaceable, charitable, stedfast in the faith; not so easily carried about with every wind of Doctrine: Zealous for the establishment of peace and truth, that he would dispel those mists of ignorance and profaneness which do so much abound in many corners of the Nation. Jam. 3. 13.

That all orders and degrees of men, in their several places and callings, may joyn together for the glorifying of his name, the establishment of peace and justice, and the propagation of his truth and Gospel.

2. We should intercede for our *private* or domestical relations, for those to whom we are tyed by blood and affinity, for our *brethren and kindred according to the flesh*; that God would make them neer unto him by *grace*, as they are unto us by *nature*; that they may be all careful to *do the will of our heavenly Father*, and by that means become the *brethren and kindred of Christ*, that we may be ready to express our mutual affections to one another, by a special care and endeavour to promote our spiritual wel-beings. See before in the 5th Commandment. Rom. 9. 30. Mat. 12. 50.

Besides the relations of *Order*, we should likewise pray for those to whom we are related,

By any special friendship or kindness; for those that do remember us in their prayers; for such as have been any wayes instruments of our good, either in our souls, bodies or estates: That God

would remember them for good in the day of their trouble, and recompence them an hundred fold into their bosomes, for all the kindness that we have received from them.

And so on the contrary for our *enemies*; because
Ps. 35. 13, 14. their sins do particularly concern us: That their of-
Matt. 5. 44. fences against us *may not be laid to their charge*: That
Acts 7. 60. he would take pity on such as hate us without a cause, and convert their souls unto himself. And that we may consider them as his Instruments, in all the wrongs and oppositions which we suffer from them.

And lastly, for those that are neer unto us by *neighbourhood* and familiar converse: The Towns, Societies, Families to which we belong, that we may live at peace and unity amongst our selves, faithfully discharging our several duties, adorning our professions, considering one another to provoke unto love and good works: And that he would be pleased to dwell with us, to manifest the tokens of his presence amongst us: to let the light of his countenance shine ever upon us, whereby we may be filled with righteousness and peace, and joy in the holy Ghost; that we may be able cheerfully to serve him in our places, and patiently to wait for his glorious appearing.

Chap. XXVI.

Of occasional Intercession for those who are afflicted either in Mind or Body.

Occasional Intercession is when we pray for such persons as suffer under any special trouble

or affliction, in whose behalf we may petition in the general; that God would give them *Patience* under their afflictions, *Profit* by them, and in his good time ease and *Deliverance* from them. *Of patience. See before in the first Command-ments.*

That God would enable them with quietness and contentment to submit themselves unto every condition which he shall think fittest for them, as believing and considering

1. That he is the author of all the miseries which we suffer. *Affliction cometh not forth of the dust, neither doth trouble spring out of the ground.* Job 5. 6

2. That *he makes every thing beautiful, and seasonable*; whatsoever comes to pass by his wise providence, is far better then humane wisdome could possibly conceive it, even those events which do most of all thwart our private hopes and desires (could all circumstances be duly considered) would appear to be most comly and beautiful, and therefore we have reason, with lowliness and humility to submit unto his wise providence, and in all our troubles and confusions, to acknowledg, that *great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints. I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.* Eccl. 3. 11. Rev. 15. 13 Ps. 119. 75

3. We have most justly deserved all that we suffer; *Thou, O Lord, art just in all that is brought upon us; for thou hast done right, but we have done wickedly.* The least mercy we enjoy is far greater then our deserts, and the greatest misery we suffer is far less then our sins. *Shall we receive good from the hand of God, and shall we not receive evil?* Neh. 9. 33. Job 2. 10.

4. That these afflictions are the signs and effects of his love; *for whom he loveth he chasteneth, and correcteth* Heb. 12. 6.

ith every son, whom he receiveth.

5. That every thing shall in the issue prove for
Verse 11. the best to them that love him. And that though *all chastening for the present be grievous, nevertheless afterwards it yieldeth the peaceable fruit of righteousness to them that are exercised thereby.*

That they may labour to make the right use of
Lam. 3. 40. their troubles, *to search and try their ways, and turn*
1 Pet. 5. 6, 7 *to the Lord, to humble themselves under his mighty hand, that he may exalt them in due time. To cast all their care upon him, because he careth for them.* To find out those particular failings, which he aims at in his corrections. To observe and understand his meaning in the troubles that befal us, that we may accordingly apply our selves to meet him in his ways.

These occasions for particular intercessions, are distinguished into several *kinds*, comprehending all manner of inward or outward exigences, as difficulties and doubts, in respect of any weighty business or temptation; but the two chief kinds of them are troubles of conscience, sickness of body.

See before Chap. 16. 1. If the occasion be *trouble of conscience*, and spiritual desertions, in such cases the petitions and arguments before mentioned in our deprecation against the guilt of sin are fitly appliable; to which may be added such other desires as these.

That God would enable them to believe and consider, that fears, and doubts, and temptations are an unavoidable part of our Christian warfare, that not only his dearest servants, *Job*, *David*, &c. but also his only Son *Christ* himself hath suffered under
Heb. 4. 15. them, *That he being touched with a feeling of our infirmities, might be ready to help us in the time of need.*

That

That *God is faithfull, and will not ſuffer us to be tempted above what we are able, but will with the temptation alſo make a way to eſcape, that we may be able to bear it.* He hath promiſed that *he will not contend for ever, nor be always wroth, leſt the ſpirits of men ſhould fail before him, and the ſouls which he hath made; That though for a ſmall moment he doth forſake us, yet with great mercies will he gather us; though in a little wrath he doth hide his face from us for a moment, yet with everlaſting kindneſs will he have mercy upon us. The Lord upholdeth thoſe that fall, and raiſeth up all thoſe that be bowed down. He is nigh unto them that be of a broken heart, and ſaveth ſuch as be of a contrite ſpirit.* 1 Cor. 10 13 Iſai. 57.16 Iſa. 54.7,8 Pſa. 145.14 Pſa. 34.18

That as for our infirmities, the beſt men in this life are not without them, nor ſhall they be imputed to us; *If we do that which we would not, it is no more we that do it, but ſin that dwelleth in us*; & as for our wilful ſins, if they be particularly repented of, & forſaken, though they be as *red as ſcarlet*, yet he wil purge us from them; if we do count them as a burden, and come unto Chriſt for help, he will eaſe us of them. Rom. 7.10 Iſa. 1.17 Mat. 11.28

That God in the New Covenant does undertake for both parts; that our hopes are not now to be grounded upon our own works or ſufficiency, but upon the infallible promiſe of God, and the infinite merits of Chriſt; that if we were without ſins, or could do any thing perfectly, we ſhould not in that reſpect have need of a Mediatour.

From all which conſiderations, thoſe who are afflicted with ſpiritual deſertions, may receive ſufficient comfort, in reſpect of their ſins *paſt*: and for the *future* we ſhould pray in their behalf,

That God would enable them to *put on the*

1 Thes. 5. 8 *brest-plate of faith, and love, and for an helmet the hope of salvation.* That they may labour *to keep a* 1 Tim. 1. 19 *good conscience,* to be observant of all those experiments which they have had of Gods love unto Rom. 5. 4 them, *for experience worketh hope.*

Unto this Head, concerning comfort against the dejections of mind and trouble of conscience, those expressions of the Psalmist may fitly be applied.

Psal. 6. 3, 4 *My soul is sore vexed, but thou, O Lord, how long? Return, O Lord, deliver my soul, O save me for thy mercies sake.*

Ps. 25. 16, 17 *Turn thee unto me, and have mercy upon me, for I am desolate and afflicted; the troubles of my heart are enlarged, O bring thou me out of my distress: look upon mine affliction, and my pain, and forgive me all my sins; O keep my soul and deliver me, let me not be ashamed, for I put my trust in thee. Let integrity and uprightness preserve me.*

Ps. 27. 9 *O hide not thy face from me, neither cast thy servant away in displeasure.*

Ps. 31. 16 *Make thy face to shine upon thy servant, O save me for thy mercies sake.*

Psa. 40. 11 *Withhold not thou thy tender mercy from me, O Lord, let thy loving kindness and thy truth continually preserve me, for innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up, they are more then the hairs of my head, therefore my heart faileth me. Be pleased, O Lord, to deliver me; O Lord make haste to help me.*

Psal. 57. 1 *Be mercifull unto me, O Lord, be mercifull unto me, for under the shadow of thy wings shall be my refuge, until my calamities be overpast.*

Psal. 94. 19 *In the multitude of the sorrowfull thoughts within me, let thy comforts, O Lord, delight my soul.* Re-

Remember me, O Lord, with the favour that thou beareſt unto thy people, O viſit me with thy ſalvation. That I may ſee the good of thy choſen, and rejoyce with the gladneſs of thy people, and glory with thine inheritance. Pſ. 106.4,5

Do thou ſave me, O Lord, for thy name ſake, for I am poor & needy, & my heart is wounded within me. Pſal. 109. 21,22

2. If the occaſion be *Sickneſs of Body*, in this caſe we ought to intercede for others.

That God would teach them quietly to ſubmit unto his afflicting hand, as conſidering, that diſeaſes do not ariſe meerly from natural, or accidental cauſes, without the particular appointment & diſpoſal of his wiſe providence, which doth extend to the very hairs of our head, much more to the days of our lives, and the health of thoſe days; and that he is faithful, and true, having ingaged his promiſe, that all conditions (though never ſo troubleſome, Tribulation, and anguiſh, and ſickneſs, and death it ſelf) ſhall work together for the good of thoſe that belong unto him.

That he would ſanctifie their pains and troubles unto them, giving them a true ſight of their ſins, an unfeined ſorrow for them, and a ſtedfaſt faith in the merits of Chriſt for the remiſſion of them: That he would recompence the pains and decays of their bodies, with comfort and improvement in their ſouls: That *as their outward man does decay, ſo their inward man may be renewed daily.* 2 Cor. 4. 16

That he would fit them for whatever condition he ſhall call them unto: That God may be unto them both in life and death advantage.

That if it be his will, he would recover them from their pains and diſeaſes, and reſtore them to their for-

former health. That he would direct them to the most effectual means for their recovery, and bless unto them those that have been, or shall be used to that end.

Of this kind, are those petitions of the *Psalmist* for himself.

Psal. 6.2,5 *Have mercy upon me, O Lord, for I am weak, O Lord heal me, for my bones are vexed; for in death there is no remembrance of thee, and who will give thee thanks in the pit?*

Psal. 31.9 *What profit is there in my blood, if I go down into the pit? shall the dust praise thee? shall that*

Psa. 88.11, *declare thy truth? Shall thy loving kindness be*

12. *declared in the grave, or thy faithfulness in destruction? Shall thy wonders be known in the dark, or thy righteousness in the Land of forgetfulness?*

Psa. 39.12, *Hear my prayer, O Lord, give ear unto my cry,*

13. *hold not thy peace at my tears; O spare me a little, that I may recover strength, before I go hence, and be no more seen.*

Psal. 119. *I know, O Lord, that thy judgments are right, and*

75,76 *that thou in faithfulness hast afflicted me. Let, I pray thee, thy merciful kindness be my comfort; let thy tender mercies come unto me, that I may live.*

Job. 10. 20, Thus does *Job* petition for himself, *Are not my days*

21. *few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness, and the shadow of death.*

Jer. 17.14 And thus the Prophet *Jeremiah*, *Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my praise.*

For the better strengthening of our faith and fervency in this desire, there are such considerations as these:

He

He hath commanded us to call upon him in the time of trouble, and hath promised to deliver us; Ps. 40. 15.
'tis in his power alone *to kill, and to make alive, to bring down to the grave, & to raise up again.* He hath 1 Sam. 2. 9
stiled himself *the God of salvation, to whom belong* Psa. 68. 20
the issues of death. He can give *power to the faint, & to them that have no might, increase of strength.* He Isa. 40. 29
hath profest, that *the death of his saints* is dear and Ps. 116. 15
precious in his sight. He hath promised *to strengthen them upon the bed of languishing, & to make their bed* Psal. 41. 3
in their sickness. He hath said, that *the prayer of* Jam. 5. 15
faith shall save the sick. He hath permitted us, *concerning his sons and his daughters, to command him;* Isa. 45. 11
thereby implying, that in our intercessions for one another, we may be as sure of success, as we are of those things which are in our own power to command. To which may be added our former experience of his truth and mercy in the like cases; from all which we may be encouraged to *come with boldness to the throne of grace, that we may obtain mercy in the time of need.* Heb. 4. 16

But if he hath otherwise determined, and the days of their warfare be accomplished, that then he would fit them for death, & make them meet to be partakers of the inheritance of his Saints in light; that they may be *willing to depart, and to be with* Phil. 1. 23
Christ, which is far better then still to be exposed to *the evil to come*; to sinfull temptations, pains and Isa. 57. 1
diseases of the body, troubles and vexations of the vain world; especially considering, that now death hath *lost its sting, & is swallowed up in victory.* And 1 Cor. 15. 54
that it was the end of our Saviours passion *to deliver them, who through the fear of death, have been all* Heb. 2. 15
their life time subject to bondage. That *neither death,* Rom. 8. 38

nor

life, nor things present nor things to come, shall be able to separate us from the love of God, in Christ Jesus our Lord. That by this means we must be brought to enjoy the beatifical vision of God, the blessed company of *innumerable Angels*, and the
Heb. 12. 23 *spirits of just men made perfect.*

That he would be pleased to shine graciously upon them with his favour and reconciled countenance, to fill their hearts with such divine joyes, as belong unto those that are heirs of a celestial Kingdom, and are ready to lay hold on everlasting life.

2 Cor. 4. 17 That this *light affliction, which is but for a moment; may work for them a far more exceeding, and eternal weight of glory.*

2 Cor. 5. 1 That when this their *earthly tabernacle shall be dissolved, they may have an house not made with hands, eternal in the heavens.*

That his blessed Angels may convey their souls into *Abrahams* bosome.

Now as in such cases we should thus intercede for *others*, so likwise may we hence take fit occasion to pray for *our selves.*

That in the diseases and pains of others, we may consider the frailties of our own conditions, the defect of our own sins, and may magnifie his special mercy in sparing of us so much, and so long.

That we may be more seriously mindfull of our latter ends, as knowing that *he will bring us also to*
Job. 30. 23 *death, & to the house appointed for all the living*; and that *when a few days are come, we shall go the way*
Job. 16. 22 *whence we shall not return*: that we are but strangers and pilgrims in this world, dwelling in houses of clay, being here to day and not to morrow; in the morning, and not at night: that our days on earth

are

are as a ſhadow, and there is no abiding, our years paſs away as a tale that is told. Our life is but as a vapour that appears for a while, and then vaniſheth away; coming forth as a flour that is ſuddenly cut down; flying as a ſhadow that continueth not; our times are in the hands of God, all our *dayes are determined, the number of our months is with him:* Job 14. 5. *He hath appointed our bound, that we cannot paſs.*

Lord, let me know mine end and the meaſure of my dayes, that I may know how frail I am. Pſal. 39. 4.

So teach us to number our days, that we may apply our hearts unto wiſdom. Pſa. 90. 12.

That he would give unto us the ſpirit of judgment, whereby we may diſcern the true difference betwixt this ſpan of life, and the vaſt ſpaces of immortality; Betwixt the pleaſures of ſin for a ſeaſon, and that *everlaſting fulneſs of joy in his preſence:* Pſa. 16. 11. Betwixt the vain applauſe of men, and the teſtimony of a good conſcience.

That in the preſent days of health and peace, and proſperity, we may treaſure up for our ſelves ſuch ſpiritual ſtrength and comforts, as may hereafter ſtand us in ſtead, when we come to lie upon our death-beds, when all other contentments ſhal vaniſh away, and prove unable to help us; when the conſcience of well-doing in any one action, ſhall adminiſter more real comfort to the ſoul, then all our outward advantage or enjoyments whatſoever.

That our *converſations may be in heaven, from* Phil. 3. 20. *whence we may continually expect the coming of our Lord and Saviour:* That *all the days of our appointed time, we may wait till our change ſhall come.* Job 14. 14

That ſince we all know, and cannot but be amazed

to

to consider of that dreadful day of judgment, when every one must appear before the tribunal of God, to receive an eternal doom according to his works; that therefore he would make us *such manner of persons as we ought to be in all holy conversation and*
2 Pet. 3. 11, 12, 14. *godliness; looking for, and hasting unto the coming of the day of God; wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat: that we may labour diligently to be found of him in peace, without spot, and blameless.*

Chap. XXVII.

Concerning Thanksgiving by Enumeration of Temporal Favours.

THe third and last part of Prayer is *thanksgiving:* This (according to the method proposed) may be connected with the former, by some fitting Transition; which for the matter of it, may consist of some such considerations as these.

1. Our confidence of obtaining the things we petition for, by our experiences of former mercies; though they are many and great things, which we are suiters for, yet when we reflect upon Gods continual bounty towards us, and how much we do every day receive from him, we have no reason to doubt of his favour, but still to depend upon him in every condition.

2. The danger of ingratitude, in hindring the success of our petitions: He that is not careful to pay his

his old debts, cannot expect so much credit, as to run upon a new score. Under the Law, when any one came before God, to make any special request for himself, he was to bring with him a peace-offering, that is, an offering of thanks for the favours he had already enjoyed, thereby to prepare himself for what he expected.

The *matter* of our thanksgiving is reducible to these two general heads. 1. The *Enumeration* of mercies. 2. The *Amplification*, or heightning of them.

1. In our *Enumeration* of mercies, those particulars before mentioned in our *Confessions*, *Deprecations*, *Petitions*, will each of them administer some help, both in respect of *matter* and *expression* according as our conditions may be, in respect of *freedome* or *deliverance* from those *evils* which we confess or deprecate, or the enjoyment of those *good things* which we have petitioned for; and upon this account, I shall not need to be so large upon this head, as the former.

2. The Amplification or heightning of mercies may be either in *General*, by their multitude, greatness, continuance, which is capable of a distinct enlargement by its self. Or else in *particular*, by their circumstances, degrees, contraries, which are to be insisted upon in the mention of those particular mercies to which they belong.

In the *Enumeration* of mercies, we are to take notice of those that are either { Ordinary. / Occasional.

By *Ordinary*, I understand such as we enjoy in our common course, without relation to any particular necessity, or deliverance; these again are either Tem-

{Temporal. / Spiritual.} *Temporal*, are those which concern our well-beings in this life, as we are men, whether in our {Private. / Publick.} capacities.

The *Private*, or personal favours, which we are to acknowledg, do belong, either generally to the whole man, in respect of his Being, Nature, Birth, Education, Preservation; or more *Particularly* in regard of his Soul, Body, Friends, Name, Estate.

In the recital of the mercies which we enjoy, we are not to be unmindful of those common favours which are bestowed upon us in respect

1. Of our *Creation* and *Being*, that God did not suffer us to be swallowed up in our primitive nothing.

2. Our noble *Natures*, that we were not made senseless things, but endowed with living souls. Men and not beasts. He might have made us *worms and no men*; of despicable perishable condition, whereas he hath created us after his own image, but *little lower then the Angels*, capable of enjoying eternity with himself in the heavens: *Crowning us with glory and honour, putting all things in subjection under our feet.* Psal. 8. 5, 6.

3. Our *Birth*, that we are free-born, not slaves; of generous, not base and ignominious parentage; that we were brought forth in a Place and Time of Religion. He might have sent us into the world without the pale of the Church in some place of Idolatry, or Ignorance; amongst the blaspheming Turks, or wild Americans; we might have been born in those bloody times of Persecution and Martyrdom: And therefore we have reason to acknow-

knowledg it for a great mercy, that he hath brought us into this world, both *when* and *where* his Gospel hath been professed and flourished.

4. Our *Education*, by honest, loving, careful Parents and Tutors; under good Magistrates, pious Ministers, in Religious families: We might have been forlorn, and exposed to the wide world, as many others are, following the dictates of our own corrupt natures, without any restraint upon us: We might have been put under the Tuition of such Governors, as by their negligence, example, advice, would have encouraged us in evil courses; and therefore we ought to acknowledg it for a great mercy, that we have had such Religious, and ingenuous Education.

5. Our *Preservation*: God might have cut us off in the womb, and being children of wrath, he might from thence have cast us into Hell, and therefore we have reason to praise him, in that he hath *covered us in our mothers womb, where we were fearfully and wonderfully made, & curiously wrought in the lowest parts of the earth*: Being *cloathed with skin and flesh, fenced with bones and sinews*; Where *he granted us life and favour, and by his visitation hath preserved our spirits. He took us out of the womb, and made us hope when we were yet on our mothers brests: We were cast upon him from the womb, and he is our God from our mothers belly*: He might many times since justly have snatched us out of this world, with our sins and fears upon us: *It is from the Lords mercies that we are not yet consumed, because his compassions fail not.* Ps. 139. 13, 14. Job 10. 11, 12. Ps. 22. 9, 10 Lam. 3. 22.

There may be many now in hell, who have not been so great sinners as we, and therefore we are bound to magnifie his name for his good providence

over us through the whole course of our lives:
Psal. 4. 8. That he hath hitherto *made us to dwell in safety*; and watched over us in journeys, sicknesses and common dangers; whereby so many others have been surprized and swept away round about us:
Ps. 91. 4, 11. For *defending us under the shadow of his wings, and protecting us by his blessed Angels*; more particularly for his preservation of us the night and day past.

1. The *night past*, for refreshing our bodies with
Psal. 13. 3. rest and sleep: For *lightning our eyes, that we sleep not to death*; For bringing us to the light of another day, and that notwithstanding those many opportunities which we have formerly abused. *It is a good*
Psal. 92. 1. *thing to give thanks unto thee, O Lord, and to sing praises unto thy Name, O thou most high; to shew forth thy loving kindness in the morning; and thy faithfulness every night.* He might have made our beds to be our graves, and surprized us with our last sleep:
Job 7. 3, 4. He might *appoint wearisome nights for us; so that when we lye down, we should say, When shall we arise, and the night be gone? and should be full of tossings to and fro, unto the dawning of the day:* When we
Ver. 13. 14 expect that *our bed should comfort us, and our couch ease our complaint, then he might scare us with dreams and terrifie us through visions.* And therefore we have very great reason to praise him for our
Pro. 3. 24. freedome in this kind, that *when we lie down*, he makes our *sleep sweet unto us.*

2. The *day past*; that he hath not given us over to the sinfulness of our own natures, the subtilty and malice of the Devil, the temptations of the world; but hath by his good providence with-held us from many of those *sins* and *dangers*, to which of our selvs we were exposed: There are many others in the

world

world, who have this day (perhaps) been surprized by some mischief, or have fallen into some great sin, and the same might have been our condition: and therefore we have reason to be sensible of his favour in exempting us from it; that he hath in any measure afforded us directions and success in our affairs, and not blasted our indeavours; accompanying us in our goings out, and comings in. *Because the Lord hath commanded his loving kindness in the day, therefore in the night shall my song be unto him, and my prayer unto the God of my life.* Psal. 42. 8.

Next to these, we may recite those temporal favours, which do more particularly concern us,

either in our { Souls. / Bodies. / Friends. / Names. / Estates.

1. Our *Souls*, in respect of our *Understandings*; *Memories*, *Conscience*, *Affection*, that we were not made idiots or blockish; we might have been possessed with stupidity, and forgetfulness; *with madness and astonishment of heart*: with wild and raving passions. And therefore we have reason to be sensible of that great favour we enjoy, in respect of the clearness of our understandings, strength of our memories, peace in our consciences, moderateness in our affections, &c. Deu. 28. 28

2. Our *Bodies*, in regard of Health, Senses, Limbs, that he doth not *send upon us sore sickness, and of a long continuance*, and make us prisoners to the bed of languishing. That he does not *chasten us with strong pain upon our beds, so that our life should abhor bread and our soul dainty meat*. That we are not tormented Deu. 28. 59 Job 33. 19, 20.

with grievous aches, with loathsome diseases, and sores: that we have the free use of our senses; not blind, or deaf, or dumb, *&c.* that we are sound and perfect in our *limbs*, not maimed or deformed, as many others are, whereby their condition is made very uncomfortable, in comparison to ours.

3. Our *Friends*: that God hath inclined the hearts of others to shew us any favour, that we do enjoy the acquaintance of such, in whose society and converse we may relieve and refresh our selves amidst the many perplexities that we shall meet with. 'Tis the case of many others, to be left in a forlorn, and friendless condition, with *Ismael* to have every mans hand against them; and therefore we have great reason to bless God for raising us up friends and benefactors, and continuing them to us.

4. Our *Names*; that he hath bestowed upon us any reputation in the hearts and reports of others, and not given us over to such scandalous sins, as would have made us a proverb and reproach; that we are not *Cains* to kill our brethren, nor *Amnons* to commit incest, nor *Absaloms* to attempt the ruine of our Parents, nor *Judases* to murder our selves. The seeds and principles of all these abominations being in our natures, it must needs be acknowledged for a great mercy to be withheld from them. That he hath in any measure restrained the malicious tongues of others from aspersing of us.

5. Our *Estates*; and therein for plenty, liberty, quietness, suitableness. God might have placed us in some needy, Slavish, unquiet condition; in some calling disproportionable to our inclination and gifts; and therefore we have reason to acknowledg his mercy, in bestowing upon us competency of means,

means, freedom & ſeemlineſs of condition, wherein we are not forced to flatter or borrow; fitneſs of calling, &c. That we have opportunity *to ſerve the Lord our God with joyfulneſs and with gladneſs of heart in the abundance of all things*; whereas 'tis the caſe of many others that they are forced *to ſerve their enemies in hunger, and in thirſt, and in nakedneſs, and in want of all things.* There may be ſome poor Chriſtians perhaps at this time under cruel reſtraint, and impriſonment; others (it may be) wallowing in their blood, by reaſon of bitter and fierce perſecutions for their bearing witneſs unto *the truth of Jeſus.* Other precious Saints, *of whom the world is not worthy*, may be now under great neceſſities, *wandring up and down in deſerts and mountains, being deſtitute, afflicted, tormented*; having not a place whereon to reſt their heads. Whereas 'tis our happineſs, that we are ſupplied with all things convenient for us; *having bread to eat, and cloathes to put on*, and many other particular favours, which are renewed to us every moment; the very continuance and commonneſs of which doth take away their obſervation.

Deut. 28. 48

Heb 4.11
Heb.11. 37,38

Gen 7.20

And as we are thus to remember *private* mercies, ſo likewiſe ſhould we take notice of thoſe *temporal* favours, which concern the *publick*; the peace, plenty, ſtrength, ſafety of the Nation wherein we live. For that every one may *ſit under his own vine and figtree, there being none to make us afraid. That He hath not delivered us to trouble & aſtoniſhment, & to hiſſing. That whereas his anger and his fury hath been powred out upon other places, upon man and upon beaſt; upon the trees of the field, & upõ the fruit of the ground; yet the overflowing ſcourge hath not come neer*

Mic. 4.4
2. Chron. 29.8
Jer. 7.20

us, He might make us a reproach, and a taunt, and an
Isa.28.15 astonishment unto the Nations that are round about
us. Executing upon us judgment in anger, and in fury,
Ezek.5.15 and in furious rebukes. He might infatuate our Go-
Is.19.13,14 vernors, and mingle a perverse spirit in the midst of
them. This is the condition of other places, and we
have reason to praise him, if it be not so with us.

In a more special manner, we ought to take no-
tice of our freedom or deliverance from those sore
judgments, the sword, the famine, and the pestilence.
Ez.14.21 1. For our peace, for delivering us from the hurt-
Psal. 144 10,11. ful sword, that there is no breaking in, nor going out,
nor any complaining in our streets; whereas he might
Deut. 32 41,42 whet his glittering sword, and make his hand take
hold of judgment, till his arrows be drunk with
blood, and his sword to devour flesh: Yet he hath
Ps.147.14 made peace in our borders; so that violence is not
heard in our land, nor wasting or destruction within
Isa.60.18 our borders. Whereas other countries are made
Judg. 5.6,7 desolate, so that their high ways are untrodden, and
the travellers walk through by-ways, and the inhe-
Ezek. 36.35 ritances of villages cease: Yet he hath been pleased
to make us like the garden of Eden, our Cities being
Jer.16.5 fenced and inhabited; and hath not taken away our
peace from us, his loving kindness and mercies.

Ez 36.29 2. For our Plenty, that he hath (according to
his promise) called for the corn and wine, and in-
creased it, and laid no famine upon us, multiplying
the fruit of the trees and the increase of the field,
that we do not receive the reproach of the famine a-
mongst the heathen: For crowning the year with
Psa 65.11 goodness, and making his paths to drop fatness.
Hos.2.23 Jer.5.24 1. For bestowing upon us the former and latter
rain moderately, and in his season, that he does not

per-

persecute us with his tempests, and make us afraid with his storms; nor sweep us away with a general deluge, as he did the old world. Psa. 83. 15.

2. For *visiting the earth, and watering it, and greatly enriching it with the river of God, providing for the corn, setling the furrowes thereof, and making it soft with showers, and blessing the springing thereof*; so that *the pastures are cloathed with flocks, and the valleys are covered over with corn*; for that he hath *sent us a plentiful rain, whereby he hath confirmed and refreshed his inheritance, when it was weary.* Psal. 65. 9. Psal. 86. 9.

3. For *healthful seasons*; that he hath delivered us from the *noisom Pestilence* that walketh in darkness; and from *the destruction that walketh at noon-day*, so that *no evil doth befal us, nor any plague come nigh our dwellings*; but hath *satisfied us with long life, and shewed us his salvation*; *That he hath not made the Land to spue out her inhabitants.* Psal. 91. 3. Verse 10. Verse 16. Lev. 18. 15

CHAP. XXVIII.

Of the kinds of spiritual mercies to be enumerated.

THese *temporal* favours which we ought thus to enumerate, though they are very excellent in themselves, and far beyond our deserts, yet are common with us to Hypocrites, & such as shall hereafter be damned; and therefore 'tis requisite that we should after a more especial manner; magnifie his glorious name for those *spiritual* mercies that concern our eternity. Chiefly for the Lord Jesus Christ, the author and finisher of our faith, the fountain of all the other mercies which we enjoy. For his Birth, Incarnation, Sufferings, Death, Resurrection,

Ascension, Intercession, with all those unspeakable
Eph. 1. 7. benefits that we receive by them; for *blessing us with all spiritual blessings in heavenly places in Christ.*

More particularly for those remarkable effects of his love and merits in our

Eph. 1. 5. 1. *Election:* For that God hath *predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, whereby he hath made*
2 Thes. 2. 13 *us accepted in the beloved;* and hath *from the beginning chosen us to salvation, through sanctification of the Spirit, and belief of the truth.* He might have designed us for vessels of wrath, as he did the fallen Angels; and then we had been eternally undone, without all possible remedy. There was nothing to move him in us, when we lay altogether in the general heap of mankind. It was his own free grace & bounty, that made him to take delight in us, to chuse us out from the rest, and to sever us from those many thousands in the world who shal perish everlastingly.

2. *Redemption:* For that incomprehensible miracle of his wisdom and mercy, in the contrivance of our redemption by the death of Christ. For he hath re-
Eph. 1. 7. deemed us *by the precious blood of his dear Son, who*
Col. 1. 13, *is the Image of the invisible God, the first-born of*
14. *every creature, who gave himself a ransome for all.*

3. *Vocation:* That he hath *called us by the Gospel,*
1 Tim. 2. 6 *to the obtaining of the glory of the Lord Jesus Christ.*
2 Th. 2. 14 And that with *an holy calling, not according to our*
2 Tim. 1. 9 *own works, but according to his own purpose and grace which was given us in Christ Jesus before the world began.*

4. *Justification:* For pardoning our sins, the least of which would have been enough to have undone

us

us to all eternity. For that he hath *forgiven our treſpaſſes, blotting out the hand-writing of ordinances that was againſt us, which was contrary to us, and took it out of the way, nayling it to the Croſs. For the remiſſion of our ſins, through the blood of Chriſt, according to the riches of his grace, wherein he hath abounded towards us in all wiſdom and prudence.* Col. 2. 12 13, 14 Eph. 1. 7. 8

5. *Sanctification*; For renewing upon our ſouls in any meaſure the bleſſed Image of the Lord Jeſus Chriſt, the leaſt glimpſe whereof is infinitely more worth then the whole world: For that he hath changed our vile natures, and made us partakers of the divine Nature; Of *ſtrangers* and *forreigners*, raiſing us up to be *fellow-Citizens with the Saints, and of the houſhold of God*: Making us *meet to be partakers of the inheritance of the Saints in light; delivering us from the power of darkneſs, and tranſlating us into the Kingdom of his dear Son.* Eph. 2. 19 Col. 1. 12 2 Pet. 1. 3

And becauſe our Sanctification is conſiderable, both according to the {Parts / Means} of it, therefore it may be further amplified from each of theſe.

1. For the *parts* of it, both in reſpect of our Judgments, Affections, Converſations.

1. For our *Judgments*, that he hath not given us over to blindneſs of mind, a reprobate ſence, to wild and deſperate errors, by which we ſee ſo many others deluded, but hath in ſome meaſure revealed unto us thoſe myſteries of godlineſs, which are hid from many wiſe and great ones of the world; and hath *according to his divine power, given us all things, pertaining to life and godlineſs, through the knowledg of him that hath called us to glory and vertue.*

2. For

2. For our *affections*: That he hath not given us over to hardness of heart, slightness of spirit, that he hath in any measure weaned our souls from looking after solid contentment in the creatures, and raised them up to any love of holiness, any desire of a neerer communion with himself.

3. For our *Conversations*: That he hath in any measure enabled us to do him service, *to renounce the hidden things of dishonesty*; to walk in some degree *as becomes children of light*; Having *no fellowship with the unfruitful works of darkness*, not allowing our selves in any course, wch we know to be unlawfull.

2 Cor. 4, 2
Eph. 5, 11

The *Means* of our sanctification are principally these five.

1. His *Spirit*, to convince, direct, assist, comfort us; to prevent and follow us with his grace; to support us in afflictions, to strengthen us in temptations, to quicken us to duty, and to seal us up unto the day of Redemption.

2. His *Word*, so powerful in *discerning the thoughts and intents of the heart*, able to make us wise unto salvation, being *profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works*; for his holy and righteous *Law*; for the many gracious invitations, and promises in his *Gospel*.

Heb. 4. 12
2 Tim. 3. 6

3. The *Sacraments*: That he hath not left us as strangers without the Covenant of promise, but hath ordained visible signs and seals, to represent that to our senses, wch we ought to apprehend by our faith.

4. The *Sabbaths* and publick Ordinances, that we have liberty to behold the face of God in his sanctuary, and to enquire in his Temple; that amidst some out-

outward troubles, *the bread of adversity, & the water of affliction, yet our teachers are not removed into corners, but our eyes shall see them.* That *vision does not fail* in our days, that we are not punished with *a famine of the Word*; that *the Sun does not go down upon our Prophets.* Isai. 30. 20 1 Sam. 3. 1 Am. 8. 11 Mich. 3. 6

5. The *communion of Saints*: for the benefit that we enjoy by their examples, counsels, experience. For all those who have been instruments of our good by their Prayers, Writing, Preaching, &c.

6. For *Hopes of glory*; for *giving unto us exceeding great and precious promises, that by these we might be partakers of the divine nature.* Having according to his *abundant mercy begotten us again unto a lively hope of an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for us.* For lifting up the light of his countenance upon us, which is better then life it self; for any comfortable evidences of our own salvation. 1 Pet. 1. 4 1 Pet. 1. 3, 4

CHAP. XXIX.

Of Occasional thanksgiving, either for inward or outward mercies.

BEsides these several Heads of Thanksgiving, by which we should be directed in our *ordinary* & usual course, there are others likwise not to be neglected, which are extraordinary and *occasional*, according as our particular wants and exigencies may be. In the *General*, we are to be thankfull for the success of our prayers, when ever God doth vouchsafe to hear and grant our requests, either in the behalf of our selves, or others; that in stead of rejecting of our services, and casting them back as dung

dung into our faces (which we might justly expect) He does vouchsafe to except of them, and to return them with a blessing; more particularly upon any special { Preservation, Recovery, Deliverance, } either of the { Soul. Body. }

P. 94. 19 1. In case of *inward* fears, desertions, temptations. For that *in the multitude of our sorrows his comforts have refreshed our souls.* For that he hath
Ps. 52. 12 *restored unto us the joy of his salvation, and established us with his free spirit:* Delivering us from
Ps. 18. 16 *those deep waters,* that were ready to overwhelm
Ps. 40. 2 our souls; for bringing us out of an *horrible pit, out of the miery clay,* and setting our feet upon a rock;
Ps. 107. 14 freeing us *from darkness and the shadow of death,*
Rev. 3. 10 *and breaking our bonds in sunder; for keeping us in the hour of temptation.*

2. In the case of *outward* exigences and troubles: for delivering us in *journies,* that he hath *been*
Gen. 28. 15 *with us, and kept us in our places whither we did go, & brought us again* in safety; whereas many others have been overtaken with desperate mischiefs. For defending us in common dangers, oppressions; For hedging us about with his favour and protection:
Ps. 102. 24 that he hath *not called us away in the midst of our*
Psal. 66. 9 *days, but hath holden our souls in life, and not suffered*
Deut. 33. 27 *our feet to slip;* for being our refuge in distress, *and*
1 Sam. 28 29 *putting his everlasting arms under us; for binding up our souls in the bundle of life; for hiding us in the*
Ps. 27. 5 *time of trouble in his pavilion, in the secret of his tabernacle,* under the shadow of his wings; for being *a strength to the poor & to the needy in their distress,*
Isa. 25. 4 *a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is a storm against*

the

the wall; for breaking the bands of the yoke, and the rod of the oppressors, and delivering us out of the hands of them that served themselves of us; for the *comfort that we have had in all our tribulations.* Ez. 34. 27. 2 Cor. 1. 4.

For delivering us from sore pains and desperate sicknesses of body, when we had reason to think and say, that we should *go down to the gates of the grave, and be deprived of the residue of our years, and not see the Lord in the land of the living, nor see man any more with the inhabitants of the world, but our age is removed from us as a shepherds tent, and we shall be cut off with pining sickness, from day even to night will he make an end of us*: yet then did he *in love to our souls, deliver us from the pit of corruption*; *therefore will we sing songs unto him all the dayes of our life.* Isa. 38. 10, 11. Verse 17. Vers. 20.

I will extol thee, O Lord, for thou hast lifted me up, thou hast brought up my soul from the grave, and hast kept me alive, that I should not go down to the pit. Thou hast turned my mourning into dancing, thou hast put off my sackcloth, and girded me with gladness. To the end, that my glory may sing praise unto thee, and not be silent, O Lord my God, I will give thanks unto thee for ever. Ps. 30. 1, 3. Ver. 11. 12.

I love the Lord, because he hath heard my voice, & my supplications, because he hath inclined his ear unto me, therefore will I call upon him as long as I live; He hath delivered my soul from death, mine eyes from tears, and my feet from falling. What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and will call upon the name of the Lord. I will offer unto thee the sacrifice of thanks-giving, I will pay my vowes unto the Lord, now in the presence of all his people, in the court of the Lords house, in the midst of thee, O Jerusalem. *I* Ps. 116. 1. Verse 8. Ver. 12. 13. Verse 17. 18, 19.

I called upon the Lord in distress, the Lord answered
Psa. 118. 5. *me, and set me in a large place. He hath chastned me*
Verse 18. *sore, but he hath not given me over to death. I will*
Verse 21. *praise thee, for thou hast heard me, and art become my salvation.*

Psa. 103. 1. *Bless the Lord, O my soul, and forget not all his*
Verse 4. *benefits: who redeemeth thy life from destruction, and crowneth thee with loving kindness and mercy.*

Chap. XXX.

Of the Amplification of Mercies, The Conclusion.

Besides the *Enumeration* of Mercies, we may likewise find abundance of matter for the *Amplification* or heightning of them; which may be either in { General. / Particular.

1. In the *general*, by their { Multitude. / Greatness. / Continuance.

Psal. 40. 5. 1. From their multitude; *Many, O Lord, my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward, they cannot be reckoned up in order unto thee. If I would declare and speak of them, they are more then can be num-*
Ps. 139. 17, *bred. How precious are thy thoughts unto me, O God,*
18. *how great is the sum of them! If I should count them, they are more in number then the sand.*

2. From the greatness of those mercies we receive, which may appear by consideration of the { Giver. / Receiver.

1. The *Giver*, the great God, who is of infinite incomprehensible power. *The heavens are full of the Ma-*

Majesty of his glory: of absolute perfection, and all-sufficiency in himself, and cannot expect any addition from mans love or gratitude. *My goodness extendeth not unto thee.* Now the greatness of the person, doth add a value to the favour; 'tis counted an honour but to kiss a Kings hand. Psal. 16. 2.

2. The *Receiver*: so vile and despicable in comparison of him, as *Creatures*; so loathsome and abominable before him, as *sinners*; *When we were nothing*, he took care of us, and since we have been worse then nothing, *Enemies*, he hath been pleased to pay a price for our reconciliation to him: *He is kind to the unthankful, and to the evil*; to those that do *neither seek nor ask* after him; and at the best can return nothing to him again, but some poor words or thoughts, which bear no commensuration to those real infinite mercies which we receive from him. *Can a man be profitable unto God? Is it any benefit to the Almighty, that thou art righteous? Or is it gain to him, that thou makest thy ways perfect? Lord, what is man, that thou art mindful of him, or the son of man, that thou visitest him? Behold, I am less then the least of thy mercies.* Now the vileness and unworthiness of the Receiver, may be another argument to set forth the greatness of the gift. Rom. 9. 11. Rom. 5. 10. Luke 6. 35. Ro. 10. 20. Job 22. 2. 3 Psal. 8. 4. Gen. 32. 10

3. From their *Continuance*. *The mercy of the Lord is from everlasting to everlasting upon them that fear him*: He had thoughts of love to us, before ever the world was made, and *his mercy endureth for ever*, till time shall be no more: His favour is renewed to us every moment; and that notwithstanding our continual provocations against him. Ps. 103. 17

From these and the like considerations, we should labour to affect our souls with wonder and thanks; to

to quicken and raise up our hearts in offering up unto God the Sacrifice of praise, that we may come before his throne with *Halelujahs*, loud voices of joy and thankfulness.

2. The *particular* amplification of mercies from their *Circumstances*, *Degrees*, *Contraries*, hath been touched upon already in the Enumeration of their several *kinds*, and acts of favour, to which the arguments of this kind may be properly annexed.

The *Conclusion* should consist of some brief affectionate Doxologies, which may both express and excite our love and confidence; such are these Scripture expressions.

Psal. 71. 15 *My mouth shall shew forth thy righteousness, and salvation all the day long; for I know no end thereof.*

Psal. 72. 18 *Blessed be the Lord God of* Israel, *who only doth wondrous things; and blessed be his glorious name for ever, and let the whole earth be filled with his glory: Amen, Amen.*

Psal. 103. 2 *While I live, will I praise the Lord, I will sing praises to my God whilst I have any being.*

Ps. 145. 1, 2 *I will extol thee, O God, my King, and I will bless thy name for ever and ever: Every day will I bless thee, and praise thy name for ever and ever.*

Eph. 3. 20, 21. *Now unto him that is able to do exceeding abundantly, above all that we can ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end, Amen.*

Rev. 5. 13. 7. 12. 19. 1. *Blessing, and honour, and glory, and power, and salvation, and thanksgiving be unto the Lord our God, for ever and ever.*

FINIS.